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MONITOR  
1907

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NEW SERIES, No. 65.

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THE  
ANNUAL MONITOR

FOR 1907,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS.

In Great Britain and Ireland,

FOR THE YEAR 1906.

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LONDON:

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WILLIAM SESSIONS, 30, CONEY STREET, YORK;

AND BY THE EDITOR,

WILLIAM ROBINSON, ST. OUENS, WESTON-SUPER-MARE.

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1906.

HEADLEY BROTHERS,  
PRINTERS,  
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1297167  
PREFACE.

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IN correspondence that appeared in *The Friend*, and that reached me by other channels after the publication of the *Annual Monitor* last year, various suggestions were offered of modifications in the style and "get up" of the little book, with a view to make it more attractive, and to extend its circulation. The adoption of some of these suggestions would result in making the annual a book differing so much from what it has been in past years, that it would scarcely be the *Annual Monitor* with which we are familiar, and this, I learn, would be so unacceptable to many of its readers, that I have concluded to issue it again in its accustomed form.

It is cause for thankfulness that, amid all the formalism and unreality, the self-pleasing and selfishness, which so sadly deface what claims to be Christianity in these present days, it is

possible year by year to place on record, in these pages, the stories of lives, marked so clearly by the genuine characteristics of New Testament Christianity as these memoirs once more are. They are fewer this year than I desire, but the endeavour to obtain more has failed. To all who have kindly furnished what are given in this volume, I offer my grateful acknowledgments.

Those who find interest in the statistical table will notice a striking decline in the average age at the time of death. This is in large measure the result of an unusual amount of infant and juvenile mortality, for which it is not easy to account.

WILLIAM ROBINSON.

*Weston-super-Mare,*  
*Twelfth Month, 1906.*

## List of Memoirs.

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MORRIS ASHBY.

J. BEVAN BRAITHWAITE.

EMMA BROWN.

SARAH A. CARTWRIGHT.

HENRY E. CLARK.

JAMES CLARK.

MARY EDMUNDSON.

JOSEPH FARRER.

JOHN GILL.

ELLEN L. GREGORY.

ELIZABETH GUNDRY.

MARTHA MASON.

REBECCA MATTHEWS.

HENRY B. SMITH.

ELIZA M. STURGE.

AGNES WESTLAKE.

*These Memoirs are published on the sole responsibility of the writers, their friends, and the Editor.*

T A B L E .

*Showing the deaths at different ages, in the Society of Friends, in Great Britain and Ireland, during the years 1903-4, 1904-5, 1905-6.*

AGE.	YEAR 1903-4.			YEAR 1904-5.			YEAR 1905-6.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year* ..	3	3	6	4	3	7	8	5	13
Under 5 years ..	3	8	11	6	6	12	11	14	25
From 5 to 10 years ..	2	—	2	—	1	1	1	1	2
" 10 to 15 "	2	—	2	—	—	—	1	—	1
" 15 to 20 "	6	3	9	—	—	—	1	1	2
" 20 to 30 "	4	1	5	7	3	10	5	3	8
" 30 to 40 "	5	7	12	6	7	13	4	5	9
" 40 to 50 "	10	4	14	6	9	15	13	7	20
" 50 to 60 "	13	14	27	13	15	28	13	23	36
" 60 to 70 "	32	22	54	24	24	48	23	22	45
" 70 to 80 "	20	38	58	24	38	62	19	44	63
" 80 to 90 "	24	29	53	23	27	50	20	38	58
" 90 to 100 "	7	3	10	3	7	10	4	4	8
All Ages ..	128	129	257	112	137	249	115	162	277

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1903-4 ..	..	..	..	..	62 years, 3 months, 27 days.
Average age in 1904-5 ..	..	..	..	..	63 years, 3 months, 6 days.
Average age in 1905-6 ..	..	..	..	..	60 years, 6 months 27 days.

# THE ANNUAL MONITOR.

1907.

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## OBITUARY.

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	Age.	Time of Decease.		
JONATHAN ABBATT, <i>Fulwood, Preston.</i>	76	4	12mo.	1905
JOHN ABBOTT, <i>Malton.</i>	73	11	9mo.	1906
ALICE ALBRIGHT, <i>Ratby, near Leicester.</i>	89	23	1mo.	1906
			Widow of Thomas Albright.	
ANNIE E. ALLEN, <i>Richhill.</i>	69	28	12mo.	1905
			An Elder. Wife of Ephraim Allen.	
CATHERINE ALLISON, <i>Grays, Essex.</i>	71	3	4mo.	1906
JAMES ALTHAM, <i>Penrith.</i>	50	13	8mo.	1906

HENRY APPLETON, <i>Bournville.</i>	62	10	7mo.	1906
MATTHEW APPLETON, <i>Manchester.</i>	85	23	10mo.	1904
ALEXANDER ASHBY, <i>Staines.</i>	76	19	10mo.	1905
MORRIS ASHBY, <i>Lingwood, Bassett, Southampton.</i> ( <i>For Memoir see Appendix.</i> )	59	31	8mo.	1906 An Elder.
EDMUND BACKHOUSE, <i>Trebah, Falmouth.</i>	81	7	5mo.	1906
KATHERINE BACKHOUSE, <i>Sunderland.</i> A Minister. Widow of Edward Backhouse.	74	5	6mo.	1906
EDWARD BAKER, <i>Birmingham.</i>	43	17	7mo.	1906
GEORGE BAKER, <i>Frenchay.</i>	83	6	2mo.	1906
HENRY BARCROFT, <i>Newry.</i>	66	18	11mo.	1905
MARY BARKER, <i>Rawdon.</i>	88	17	6mo.	1906
MARY A. BARLOW, <i>Colwyn Bay.</i> Widow of Thomas Barlow.	77	25	10mo.	1905
ROBERT BARRINGER, <i>Mansfield.</i>	87	8	11mo.	1905

MARY A. BARROW,	79	13	9mo.	1906
<i>Southport.</i>				
HANNAH BASTOW,	73	19	4mo.	1906
<i>Bradford.</i> Widow of James Bastow.				
WILLIAM J. BAYNES,	60	30	1mo.	1906
<i>North Shields.</i> An Elder.				
THOMAS BEATTIE,	53	1	6mo.	1906
<i>Ardrossan.</i>				
JOHN P. BENNETT,	5	23	5mo.	1906
<i>Harlesden.</i> Son of George R. and Mary A. Bennett.				
HANNAH M. BENTLEY,	58	4	1mo.	1906
<i>Bradford.</i> Wife of John H. Bentley.				
JANE BENSON,	83	24	9mo.	1906
<i>Southport.</i> Widow of Davis Benson.				
ADELAIDE BIGLAND,	81	13	11mo.	1905
<i>Birkenhead.</i> Widow of Edwin Bigland.				
ESTHER BLAKEY,	87	20	11mo.	1905
<i>Bentham.</i> Widow of Joshua Blakey, of Halifax.				
JOHN BORDLEY,	78	4	12mo.	1905
<i>Settle.</i>				
JOSEPH B. BRAITHWAITE,	87	15	11mo.	1905
312, <i>Camden Road, London.</i> A Minister.				

Joseph Bevan Braithwaite was the youngest son of Isaac and Anna Braithwaite, of Kendal, Westmorland. He and his twin sister Caroline

(afterwards Caroline Savory), are spoken of as lovely children. They continued through life devotedly attached to one another, and even when both surrounded by large families, would always, if possible, spend their birthday together. During their mother's long absences on her religious visits to America, her seven children were left under the care of a faithful friend of the family, who though thoroughly kind, was obliged to exercise strict economy, and they were allowed few pleasures or treats of any kind. J. B. Braithwaite often referred to his childhood as a "dreary period," and but for his "charming little sister Cary," who waited upon him and his brother Robert most lovingly, and carried sunshine wherever she went, his childhood must have lacked the tender influences that often make it so full of happy memories; one almost wonders, indeed, that after the experiences of those years he retained such a keen sense of humour, and such a bright cheerful nature as his characteristics throughout life.

In writing of his childhood he says, "I did not enjoy vigorous health, the want of which was manifested in a tendency to stammer, and in several other ways, to my own great mortification. But through all I cannot remember



a time when I was not sensible of the gracious visitations of the Holy Spirit of God, inclining my heart to His love, and producing tenderness and contrition for disobedience or unfaithfulness. I remember learning many of Watts's hymns when I was very young; the simple presentation of christian truth contained in these made a sweet impression upon my mind, and was, I doubt not, a means of great blessing. I was about eight years old when I first went, as a day scholar, to Samuel Marshall's school in Stramongate, Kendal, where I received a sound English education, with rudimentary instruction in French, Latin and Greek. . . . I never went to any other school or college, and though often keenly sensible how much I might have gained by the advantages now open to Non-conformists, I shall always look back to S. Marshall's instruction, and especially to the lectures which he used to give in several departments of science and literature, with grateful appreciation. . . . Even as a boy I had a great thirst for learning, and rejoiced in every opportunity for self-improvement. I remember learning the rudiments of Hebrew very early, and used to enjoy going out on the Scaurs round Kendal in order to shout the strange-

sounding words at the top of my voice, to get accustomed to the pronunciation. . . .

“I well remember the visits of various ministering Friends to Kendal as well as the ministry with which we were often favoured in that large meeting. This ministry often made a deep impression upon me. I especially recall the visit of Joseph John Gurney to the families of Friends in Kendal in 1830, when both the large meeting houses, thrown together, were so crowded that I was obliged to sit at his feet on a hassock. His text was ‘As in Adam all die, even so in Christ shall all be made alive.’ He was enabled to set forth the fulness and blessedness of redeeming love through Him who is the Resurrection and the Life, with great clearness and power. I have a vivid recollection of his whispering to me after the meeting, ‘Dost thou think that *thou* wilt ever have to speak for thy Lord and Saviour?’—and on my mentioning it to my dear mother, she told me that she believed I should, if I was only faithful to my Lord.

“I continued at S. Marshall’s school until I was nearly sixteen years of age, the routine of life at Kendal being but little interrupted, except by visits from our large circle of relatives

and friends. In the year 1834, on my leaving school, my dear parents kindly arranged for me to go to London to attend the Yearly Meeting. Up to that time I had never been further than Lancaster. The Yearly Meeting was one of deep interest. Samuel Tuke was the able Clerk ; it proved a time of blessing to my susceptible mind. I went twice to dine at J. J. Gurney's lodgings. It was on one of these occasions that he said to me, with that delightful suavity of manner which so distinguished him, 'Canst thou execute a little commission for me at Arch's (his bookseller's) ?' He gave me a little note, of the contents of which I was ignorant, and I left it without the least suspicion of what would follow. About six or eight weeks afterwards, towards the close of my visit to London, I was astonished to receive a very large parcel of books, containing the whole of the "Scholia" of Rosenmüller, with the lexicons of Schleusner for the Greek Testament, and Simonis for the Hebrew. These were all for me, and formed the nucleus of what has since become a pretty extensive library."

On his return to Kendal J. B. Braithwaite was articled to a solicitor of that town to study law, and remained with him for seven or eight

years. These were years of much religious unsettlement amongst Friends, owing to what was called the Beacon controversy,\* and very many of the young people, amongst them three of J. B. B.'s own brothers and his two sisters, and many of his first cousins and personal friends, left the Society. He was brought strongly under the same influence, and it was to him a time of deep proving; he thus speaks of it in his journal:—

“During the years 1835 and 1836 I was closely involved in the controversy, writing one or two letters which were published in *The Patriot*, then a leading Nonconformist paper; also a series of papers on the early literature of our Society, in a highly controversial spirit. The perusal of writings which this involved, issued under exceptional circumstances and in the heat of controversy, was not a very profitable occupation for a young man of eighteen, but it served to give me a very extended acquaintance with the literature of Friends, and even then I well remember being struck with the quiet dignity and excellent spirit of much that passed under my review. . . . The Yearly Meeting

\* This controversy is fully explained in the Memoir of J. J. Gurney, 1st edition.

of 1836, at which I was present, was a time of great excitement, and it is marvellous to me, in looking back, that my little barque was not altogether cast adrift from the Society.

“ In 1840 I went to London to complete my legal education, in the chambers of our beloved friend John Hodgkin. My eldest brother Isaac, and sister Anna were then settled in London, and were very anxious that I should take the decisive step of resigning my membership in the Society of Friends. They had both been baptised with water, my brother Forster and sister Caroline had also undergone the same ceremony. I even went so far as to allow an interview to be arranged for me with Baptist Noel \* for the same purpose ; but, I thought it only right (in fact there was the guiding hand of a loving Father gently to restrain), I thought it only right, to first attend the Yearly Meeting throughout, and form my own independent judgment. I remember sitting on the further upper forms to the left of the Clerk’s table. . . . I listened with an open mind to what passed, although I was, at the time, writing a pamphlet explaining my views in opposition to Friends.

\* A minister of the Church of England of a beautiful evangelical spirit.

The attendance of the Yearly Meeting deeply impressed me ; and I was gradually brought to the conclusion that I must cast in my lot amongst Friends. I had been afraid that the Scriptural doctrine of justification by faith in the blood of Jesus, was not, in deed and in truth, recognised by the body of Friends ; but I heard the testimonies concerning deceased ministers, and was ashamed and self-condemned for my harsh judgment ; I felt constrained at the last sitting, just before the Clerk read the concluding minute, to say a few words to the effect that, having been involved in several publications during the late controversy, I wished thus publicly to testify, that, during the course of the Yearly Meeting I had had reason to see that I had been greatly mistaken in the conception which I had been led to form of the views of Friends, and that I wished to express my deep regret at having taken part in such publications, and my trust that I might be graciously guided for the time to come. Sweet was the peace that flowed into my soul."

From this time, to the end of his long life, J. B. Braithwaite was a loyal and active member of the Society of Friends ; he threw all the energies of his cultivated mind and whole-hearted

devotedness to Christ into the work of the Society. With deep humility, yet with a steadfast purpose for what he believed to be his duty, he was ever ready to take a share in the affairs of the Church, and was active on Committees and in visiting as a delegate from the Yearly Meeting with other Friends on important occasions : besides being always diligent in the attendance of Meetings for Worship and a faithful minister of the Word of Life.

The few memoranda we find during the years of his early manhood and ministry show how earnest were his desires to be found faithful to the path of duty, and to cultivate and improve his mind so that he might be more fitted for his Master's use.

2 xi. 1840. "I am under no small sense of discouragement. My habits are not regular, my mind is not exertive, my studies are ill-conducted, and my time is consequently often wasted or misemployed. . . . As to growth in grace, I am sometimes fearful, lest, after all my profession and experience of mercy, I am deceived ; my heart is a faithless monitor, variable as the waves of the ocean. In the quiet retirement of my chamber I flatter myself that I enjoy

communion with my Heavenly Father ; but alas ! how soon is Heaven forgotten and the love of God in Christ Jesus dissipated among my books and companions. I need a constant stimulus ; my duties are forgotten or only half performed, and the remembrance of continued failures weakens my resolution for the future.

. . . Let me consider what I am by nature and by actual transgression. How much I have been forgiven. How many undeserved mercies I daily receive, and what a glorious hope is laid up for the believer in the Gospel of Christ. This will lead me to a strict watch over myself that I offend not in thought, or word or action or appearance. This will apply both ways ; let me fear doing too little as well as too much : and oh ! let me consider the duties of a Christian, as set forth in Romans xii. and in various other places of Scripture. Blessed and most merciful Saviour, do Thou visit me in Thy mercy and abundantly replenish me with Thy love and strengthen me with Thy Holy Spirit, that I may be a burning and a shining light to Thy glory, and honour Thee in all my ways."

Again he writes : " How can I teach others when I am myself so slow to learn ? What shall I speak on behalf of my Saviour who have been



so often ashamed of Him ? How can I testify against sin who have been so great a sinner, or recommend holiness who practise it so little ? Lord do Thou make me what Thou wouldst have me to be ; yea, if it be Thy will make me a faithful and an able minister of the New Covenant, not of the letter but of the spirit, a servant of Thee and of the Lord Jesus Christ, according to the spirit of holiness, Amen ! ”

And again, “ Oh ! to realise that we are not our own ! that neither our bodies nor our minds are in our own power ; that He who created them, created them for *His glory* and can take them away at His pleasure. Let me live *presently* for the future, not of time, but eternity. May I more and more believe in and utilise the influences of the Holy Spirit, seek for them, cherish them, and live according to them.”

“ Beware lest *any man* spoil your Christianity ; it should be a practical system of social order. We all find it difficult to bear up against the world, to stem the torrent of vice, immorality or earthly-mindedness ; not a day passes but I have to mourn over my unfaithfulness. But that does not prove that we are to go out of the world. We are to be the salt of the earth, the lights of the world, the witnesses of

Christ ! As the inanimate creation proves the existence of a God, so the new creation in Jesus Christ evidences His love ! And what a charge is this ! what manner of persons ought we to be in all holy conversation and godliness ! Called upon to prove to a world, with all its present intellectual pretensions, as yet unbelieving, that divine influences are *not* cunningly devised fables, that the work of the Spirit is an undoubted reality, and that God is yet able and willing to make the weak and despised of the world to confound the wisdom of the wise, and to bring to nought the understanding of the prudent."

He planned out for himself a scheme of study, with a list of books on Church history and Biblical criticism for his reading. He was at times so deeply engrossed in these that he avoided his friends, and often ran back to his lodgings after meeting on First-day, and locked himself in so that he might escape being asked out to dinner.

In the summer of 1851, J. B. Braithwaite married Martha, eldest daughter of Joseph Ashby and Martha Gillett, of Banbury. Though of very different temperaments, their union was a very harmonious and happy one, Martha

Braithwaite's quiet peaceful spirit adding strength to the character of her husband ; so much was this apparent that the one life seemed incomplete without the other. The long separations involved in his extensive religious engagements were a great trial to them both, but they were one in faith and purpose, and gladly gave up all for the Master's service. After his wife's decease, in 1895, J. B. Braithwaite thus writes in his journal,—“ This morning my precious wife peacefully fell asleep in Jesus. To me it is an inexpressible loss. Ours has been indeed a union of ever-deepening joy, hallowed by the presence and blessing of our faithful and covenant-keeping Lord. Our union of nearly forty-four years has been crowned with loving-kindness and tender mercies. It is a delight to trace her course of simple steadfast faithfulness and unwavering trust, and the many precious evidences of her tender love, the depth of which none can ever know. And, blessed be the Lord ! ours was a union which is undissolved by death. We are still one in Him who is the Resurrection and the Life. May I abide in Him, still resting in His love, rejoicing in His presence and salvation ; for *we know* (and she has now entered into the glorious

reality) *we know* that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

J. B. Braithwaite was recorded a minister by Westminster Monthly Meeting in 1844, and almost from that time to within a few years of his death we find frequent mention on the books of the Monthly Meeting of his being liberated for religious service, in the British Isles, in America, or on the Continent of Europe. It is wonderful to notice how, with the heavy claims of business, and a large family and all his other interests, he found time to undertake so many religious engagements. The entries in his diary show how it was ever his earnest desire to give his Master's work the foremost place in his life ; and often amidst much discouragement and felt weakness, and sometimes under the burden of heavy bereavement, he was enabled to perform these services to the help and blessing of his friends and his own peace and comfort ; the refrain of his life of earnest and strenuous effort for the good of others seemed ever to be " I delight to do Thy will, oh my God ! "

Under date 11th of Seventh Month, 1858, he writes : " I am often much discouraged under

a sense of my unprofitableness. . . . I long to be more devoted to the Lord's service. . . . May I ever be found undertaking nothing without His prompting and direction, and flinching from nothing into which He calls me. In the meantime let me remember that He is glorified in a course of patient continuance in well doing in the ordinary duties of life, no less than in more public services, if the disciple is only preserved in simple unreserved faithfulness. . . . My mind has been much occupied lately with the subject of pastoral care, the right, vigilant oversight of our members, the cherishing of the work of religion amongst them. Is there anything called for at my hands in this direction, and if so what is it? It may not be permitted to me to have any part in the building of the House of the Lord; but I may earnestly desire it, and pray for the peace of Jerusalem. I desire also to keep in view in my reading some really profitable object of permanent benefit to the church of God; Oh! if this might be the case, how I should rejoice and be prepared to lay down my head in peace, in the humble trust that through great mercy I had not lived in vain. . . . Oh! that no carelessness or indolence of mine, no unwatch-

fulness or wandering may ever turn me aside from the path in which He would have me to walk."

On his removal to his new home, 312, Camden Road, where he continued to reside to the end of his life, the entry in his diary is very characteristic.

12th of Fifth Month, 1861. "I desire to record my humble thankfulness for our peaceable removal to and settlement in our new habitation, feeling it no more than the house of our *pilgrimage*, another pitching of the tent. The removal has been accomplished in great quietness and almost with ease. My great desire is that it will *please the Lord to dwell with us* ; that here we may take no rest upon earth, but still lean on Him and rejoice only in His blessed service."

Those who only saw J. B. Braithwaite at Meeting or in public did not really know him. He shone in his home or in the social circle, where his fine conversational powers could have full play, and his bright intellectual attainments showed to their best advantage. In his library or drawing-room with his friends around him, he could hold their interest for a whole evening, treating them to choice extracts from

his beloved Cicero, or Clemens Alexandrinus ; or from some old Friend worthy, John Woolman, or Robert Barclay ; or again, giving a critical exposition of some passage from one of Paul's epistles, or the book of Isaiah, or the Psalms, often bringing out ancient books to illustrate his subject.

Among his children too, in their young days, he relaxed and thoroughly enjoyed a romp, often going into the nursery just before bedtime, crawling on all fours ready to ride the little ones on his back, with his pockets full of good things to be despoiled amidst much shouting and fun. Later on, when his boys were older, he would help them build and sail their toy boats, or give them delightful demonstrations with the electrical machine. At his evening meal his children gathered round him with their various employments, and one would read from "the Contributions of Q.Q.," or "Tales of a Grandfather," "Pilgrim's Progress," or Addison's "Spectator," which was made delightful by his racy comments and explanations ; and when they grew older he introduced them to the beauties of Milton, Wordsworth, Longfellow, or his favourite Cowper. The daily reading of the Scriptures in his family morning and evening

was a marked feature of his life, and was almost always accompanied by fervent prayer, in which his deep concern for the spiritual welfare of all his family and household, as well as for his many interests and large circle of friends, was ever manifested, and will long be remembered by those who were present. When one and another of his sons and daughters married and had families of their own, he took a loving interest in all that concerned them, and always delighted to have his grand-children around him, and was deeply loved by them all.

His large and interesting library had been gathered together little by little from the time of his first coming to London, and it is wonderful to notice what a wide range of thought and information the books cover. The section on Church History, for instance, comprises books upon all the various periods, from the first century to the twentieth, and covers all the varied sects and denominations; and that on Biblical criticism and exposition embraces authors of all creeds and phases of thought. His large hearted, liberal views of Christian truth, and his charitable consideration for those who differed from him may be largely attributed to this fact of his wide range of reading. He



was never satisfied to look at a truth *only* from the Quaker standpoint ; his convictions were the result of careful study and investigation.

Another marked feature of his library is the ancient manuscripts or facsimiles of them which he had collected in connection with his Biblical study, and the Greek and Latin classical authors which he so delighted in. His books were like *old friends* to him, and up to the very last he knew just where each was placed, and could direct his daughters where to find it on the shelves, and then would turn at once to the passage he required.

During his middle life J. B. Braithwaite's unwearying energy and strenuous, active work, were such that those who were only acquainted with him in later years can have little idea of it. As a rule he would rise at four or five o'clock, so as to ensure the quiet of the early morning for reading and prayer, and he would often speak of these times as "very precious." He worked like a man who knew no fatigue, and was the marvel of his friends. Wherever he went he carried about with him a bag full of carefully chosen books, which he diligently read at every available moment, utilising thus his omnibus or train journeys ; he used often to remark that

he could not understand intelligent people being satisfied to spend so much of their valuable time reading newspapers or magazines. When engaged in religious service he planned out so much to be done in a short time that he usually tired out his companions. Just as an example we may refer to the occasion when he and his wife were visiting the Meetings of Friends in Ireland in 1869; they were absent there about six weeks. He records in his journal, "In the course of our visit we held twenty-one public meetings and attended about fifty other meetings, besides the visits to young men in Belfast and Dublin and the social meetings at Belfast Bessbrook, Cork and Dublin." He rarely had a day's illness, yet his sympathies were wonderfully drawn out to those who were suffering and distressed, and many times he was engaged with his wife in visiting the invalids of his own Monthly Meeting. This power of sympathy also specially qualified him for paying family visits, and often during his religious engagements he entered upon this work. He frequently addressed individuals visited in such close terms that they were ready to think some one must have revealed to him their circumstances or the state of their minds. Sometimes

he felt called to administer rebuke or warning ; but he always did it in such a loving manner that the individual could not fail to recognise that it was no judging spirit that prompted him, but the love of Christ constraining.

Whilst highly valuing the experience of the past, J. B. Braithwaite was always ready to consider progressive developments in connection with the Society. The following extract from his journal is expressive of his feelings in regard to the forward movement amongst Friends :—

“ I desire that we may more and more feel that our growth as a body depends upon our growth as individuals, and that our growth as individuals depends upon each being *rooted in Christ*. I fear that the tendency of the habit of looking so much to changes in external organisation is to produce a superficial state of things ; in looking so much to *social* gatherings, the *individual* work is apt to be overlooked.  
. . . Oh that I may be preserved in deep abiding watchfulness and humility, stayed and resting upon Christ my Saviour. I feel more than a usual weight in the prospect of the Yearly Meeting, yet it is not the weight of alarm or anxious foreboding, but an earnest concern that all the religious interest and inquiry that is

awakened amongst us may be rightly directed and turned to the best account."

The interests of the Society of Friends ever claimed his most serious and prayerful attention. On at least two occasions he helped in the revision of the Book of Discipline, and was a member of several important deputations of the Yearly Meeting, besides serving as Clerk to the Morning Meeting and his own Monthly Meeting on Ministry and Oversight during a long course of years, and regularly attending the Meeting for Sufferings and taking active part in its business. He was a Trustee of the Flounders Institute for many years, and the Public Schools and other educational interests of the Society had his hearty sympathy and help. But although he was essentially a Friend, he was more essentially a minister of the Gospel, and his deep concern was that all might be brought to a knowledge of salvation, and by experimental acceptance of Christ's atoning sacrifice become living members of His body, taking each his share of the work and burden of the church. He was extremely careful of the reputation of others, and allowed nothing unkind or detrimental to another to be said in his hearing. Mere gossip he always discouraged and resented; he conse-

quently became the trusted and confidential friend of all. His regular attendance of Meetings for Worship was a very marked feature of his life; he allowed nothing to interfere with this, though it was sometimes at much inconvenience or sacrifice. He did his utmost to further the social interests of the Meeting; taking much pleasure in making the acquaintance of the many young men Friends who came up to London for study or business. He would hurry down from his seat after meeting to shake hands with any whom he saw were strangers, and nearly always took home two or three to dinner on First-days. He delighted to open to them the treasures of his library, and to advise them as to their reading and study, and sometimes would almost frighten them by the large armfuls of books he would bring for their perusal. For many years he held a Bible Class for young men at Devonshire House, and another at his own house, open to all.

Throughout his life J. B. Braithwaite's sympathies were strong towards mission work and evangelical effort of all sorts. Before he left Kendal, when still a very young man, he held cottage meetings, and a night school for the lads in his father's mill. When Moody

was in London the first time, he took part in the house to house visitation, and helped in the inquiry room at the Agricultural Hall. In the earlier days of organised mission work amongst Friends in London he often visited the various meetings connected with the Bedford Institute and its branches, and did what he could to encourage and cheer the workers. He and his wife did much to help in the establishment of the mission work at Bunhill Fields; they were constantly at the meetings first held there in the Tent and the Iron room, and he rejoiced that members of his own family were led to take part in it, always encouraging them in every possible way. The Adult School movement had his hearty sympathy, and from the time it was first commenced in London to the time of his death it was a great pleasure to him to watch its development in and around the metropolis. When travelling about the country on his religious journeys, he took delight in encouraging the mission work and workers in the various places he visited; for many years he was a member of the Friends' Home Mission Committee. Foreign Missionary work also shared his warm interest, and he rejoiced when Friends took it up as a Society.

Many of our earlier missionaries were lovingly welcomed to his home, when they passed through London on their way to and from their fields of labour. He delighted to arrange farewell meetings for them and to cheer them on by prayer and sympathy. He was a member of the Friends' Foreign Mission Association Board for over thirty years.

It is noticeable that most of J. B. Braithwaite's religious journeys were taken after he was fifty years of age. Up to that time, although he was constantly engaged in ministerial work at home, he had been an active professional man ; having been called to the bar as a member of the Middle Temple when twenty-five years of age, he had acquired a large practice as a barrister, and was looked upon as one of the leading conveyancers of his day. But it is very evident that he felt it his duty more and more to engage in the religious work to which he was called by his Divine Master ; he frequently alludes to this in his journal.

“ 31st of Twelfth Month, 1869. . . . And now what do I need and what do I at times earnestly pray for, but renewed *consecration*. Guide me, O Lord, in my studies, in my pursuits, in the employment of my time, in my spiritual

duties, in my business, in all my ways. Oh that my life may be to Thy honour and to the winning of many precious souls to Christ ! ”

21st of Sixth Month, 1874, he writes :  
“ Fifty-six years of my life have now passed away and I am still mourning my unprofitableness ; little indeed is accomplished. O Lord, I desire in a renewed act of consecration to dedicate myself wholly to Thee. *I am Thine*, both by creation and redemption, purchased unto Thyself by the precious blood of Christ. Take Thyself the direction of my thoughts, words and actions ; possess me fully, and grant that I may fulfill all the purposes of Thy goodness, and finish my course according to Thy will.”

Four of his American journeys, his Continental journeys and his work in connection with the British and Foreign Bible Society, all took place during the last thirty-five years of his life. He visited the Yearly Meetings of Friends on the American Continent three times with certificate, and on two occasions as a member of a deputation from London Yearly Meeting ; the last time in company with his brother Geo. Gillett, and others, he attended the Conference at Richmond, Indiana, and helped in the preparation of “ the Declaration of Faith ” then issued.



These visits enabled him to become well acquainted with American Friends, and he entered into deep sympathy with them in their many interests and varied circumstances, and the complex difficulties they had to face in the rapid growth of their Society in the Western States. He never went amongst them in a judging spirit, but with true brotherly and Christian consideration, that made him at once their confidential and trusted friend and helper. He was universally beloved and respected by those Friends with whom he came into contact in America, and delighted to welcome them to his home, and to do all that lay in his power to help them when any of them came to England on religious service. He was deeply concerned that a loving and brotherly relationship should be maintained between Friends in England and America. Whilst he ever felt it of vital importance for our Society to uphold the truths of the Gospel, his loving spirit dreaded all schisms and divisions, and he strove to encourage mutual forbearance and love.

To some who only came into contact with the outside circle of his life it might have seemed that he was free from business anxieties, and the various difficulties and perplexities that

usually attend a man with a large family; but it was not so; the frequent absences from home that his religious work entailed called for much exercise of faith which he alludes to in his journal on many occasions.

“2 mo. 15, 1863. I have much outward discouragement about business, and faith at times is brought to a very low ebb; indeed, I hardly know what to think of it, and were it not that *I am sure* I am in the hands of a most merciful and bountiful Father in Heaven, I should be quite discouraged. But I desire humbly to thank Him for this also, and earnestly pray for the continuance and an increase of *faith* and *patience*. Tried as my faith has been, I have been sweetly supported in the trust that He knows all our needs and that He hath said ‘I will never leave thee nor forsake thee.’”

It is only possible in the limits of this notice to refer in passing to the many friends and acquaintances J. B. Braithwaite had amongst the men of note belonging both to the Church and the State, his large-hearted Christian charity enabling him to recognise in all the true servants the image of the Master; in conversation with them he always avoided religious argument and controversy,

but delighted to talk upon subjects in which they could agree. His zeal for the spread of Christ's kingdom kept him from being cynical or narrow-minded, and he was ever ready to give the right hand of fellowship to all who loved the Lord Jesus Christ in sincerity. His learning and breadth of thought, and his wonderful power of adaptability made him equally at home with the high dignitary of the Church, the Nonconformist minister, the statesman, the scholar, the judge, or the philanthropist, whilst his truly loving, sympathetic nature appealed to all and made him beloved by all.

His connection with the British and Foreign Bible Society, which commenced in 1875 and continued uninterrupted to the end of his life, was a source of much real enjoyment to him. Although it entailed attendance at long committees and other fatiguing engagements, the work was most congenial to him, and he would often speak of it as among the greatest privileges of his life, bringing him as it did into close touch with so many highly-gifted large-hearted Christian men of all denominations. In a Minute issued by the Society after his decease the following tribute is borne to his memory.

“Mr. Braithwaite’s intimate knowledge of the Scriptures in Hebrew and Greek and Latin, and in the commentaries of the Early Christian Fathers, fitted him to give specially valuable help in connection with the Society’s versions. From 1885 to the spring of 1905 he was Chairman of the Editorial Committee, an office which he very highly prized. Venerable in presence, gentle and benevolent in manner, devout in spirit, fervent in prayer, mighty in the Scriptures, his influence was great in the committee room, and his memory will be dear to all who worked by his side.”

J. B. Braithwaite twice accompanied the Society’s Secretary in extensive journeys on the continent of Europe, on one of these occasions including Syria and Palestine, holding meetings with the colporteurs, and entering with Christian sympathy into all the details of the work in the various places. During one of these journeys he had a serious illness, which almost proved fatal, and laid him aside from active work for many months. On the subsequent occasion he visited the Friends’ mission station at Brumana, and met with the little company at Constantinople, where afterwards, with his brother, Charles Gillett, he helped to establish the Friends’

Meeting. On two occasions he paid religious visits to the Friends in the South of France, and in many places had public meetings in the Protestant temples (kindly lent for the purpose) : and he and his wife in company with Robert and Christine Alsop paid a visit to the Pastors in the Vaudois valleys, whose simple life and self-denying efforts, often in lonely, isolated places, appealed strongly to his sympathy. It will be easily understood that in these varied journeyings he made numerous friends and acquaintances. With many of these he kept up correspondence to the end of his life. The testimonies received after his death show how his letters were valued by them.

These journeys, especially that in Syria and Palestine, were a great enjoyment to him, independently of the work undertaken ; his well-stored mind was ever ready to grasp the historical interests and associations of the places he visited ; yet it was very noticeable how he would never take time that was needed for the fulfilment of his religious work merely to go sight-seeing, and often would have to pass over places of deep interest, simply remarking in his bright way, "Thou shalt see greater things than these." If he knew of any

Friends or Christian workers, he would often go out of his way to look them up, and was able thus to cheer and help some of the Lord's lonely and discouraged servants. His visit to Syria and Palestine in 1883 stirred his heart to its depths, as he trod the paths and looked upon scenes so familiar to him from his knowledge of Scripture. Whilst on this journey he wrote a long poem entitled "The Apostle Paul," which, whilst describing the journeyings and work of the great Apostle, also opens up to us many of the inmost feelings and yearnings of the writer himself.

During his long life, as was only natural, J. B. Braithwaite was often called to pass through times of bereavement, which were keenly felt by his sensitive and affectionate nature ; but he knew well the source of help and comfort, and was enabled to rise above his own sorrows and throw his sympathies out to others in a wonderful manner. He always endeavoured to attend the funeral of any Friend who had been personally known to him, often travelling through the night in order to do so ; many have been the testimonies given to the help and comfort he brought to the mourners at such times ; his faith and

hope in Christ's redeeming love was so bright and strong that he was ever able to speak the word in season. As life passed on and he was himself nearing the end of the journey, he loved to dwell on the blessedness of the eternal "Home," where the "redeemed would gather around the throne of God to go no more out for ever; where sin, sorrow, disappointment and all earthly weakness and suffering would be no more; and he would often say that it was the *same family* in earth and heaven, all washed and made white in the blood of the Lamb. Amongst his favourite hymns was "The Last Words of Samuel Rutherford," and another beginning "A pilgrim and a stranger I journey here below," as well as the old favourites "Jesus, lover of my soul" and "Rock of Ages"; he much enjoyed having them sung or repeated to him.

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It was only very gradually that he gave up, one by one, his many duties and engagements, so that age seemed to creep almost imperceptibly upon him; but he was never the same active, robust man after a serious carriage accident in Canada in 1884, as a result of which he lost the use of his right hand for nearly a year, and never altogether regained it. But though

his bodily powers failed, his mind was bright and active and full of power to the last. He was always busy about something. During the last few years of his life he revised and abridged the Memoir of Joseph John Gurney, which he had written when a young man, and also prepared a memoir of his own mother, besides writing many short papers for the *Friend* and *Quarterly Examiner*. His correspondence, too, occupied a large share of his time. He was most earnest to be found *faithful* to the end, and would often quote the words of the apostle, "That I may *finish* my course and the ministry that I have received of the Lord Jesus to testify the Gospel of the grace of God," always explaining that the word "finish" means in the original "to bring to its appointed and perfected end."

Under date, 6 mo. 30, 1895, he writes, "Grant me, O Lord, an increase of faith and true fervency of spirit. Life is passing on very swiftly, and my strength is becoming enfeebled. Lord, I am weak, undertake for me!"

Fourth Month, 12, 1896. "This evening has been spent in reading Dr. Edersheim's 'Life of Christ,' a really valuable book, and his very interesting article on 'Josephus' in



Dr. Smith's "Christian Biography," with some reference to Mill's excellent book on Strauss's theories, etc.; all tend to a deeper realisation of 'the unspeakable riches of His grace'; may I become more and more taught of the Lord and prepared for an entrance into His rest."

Twelfth Month, 31, 1902. "In approaching the end of another year, it is the prayer of my heart that all the good pleasure of Thy goodness, O Lord, and the work of faith with power may, in Thy great mercy in Jesus Christ, be fully accomplished; that so, in the winding up of my earthly service, I may stand perfect and complete in all the will of God, accepted in the Beloved! Amen! and Amen!"

He had been in the habit of attending the whole of the Yearly Meeting, but he felt the strain every year increasingly, and, little by little, he gave up part of the meetings, only attending some of the more important; but his earnest concern for the spiritual growth and welfare of the Society was constant and ever increasing, and was evidenced to the last by his frequent, fervent prayers on behalf of his friends at his family worship. When he found that it would be impossible for him to attend the Yearly Meeting at Leeds, he sent

an affectionate letter to his "dear Friends gathered there," expressing his desires for their welfare and blessing.

During the last months of his life, when almost too feeble to hold a pen, he prepared a letter to the members of his own Monthly Meeting, full of loving solicitude on their behalf.

He took an active interest in all that was passing in the world around him, up to the last, as well as in all that concerned his large family circle of children and grand-children. The return to England for long visits of some of these from their distant fields of service, was a great enjoyment to him; and though he was often debarred from attending meeting for months together during the latter years of his life, he frequently enjoyed gathering his family and friends around him for prayer and communion; his constant concern was for the spiritual welfare and growth in grace of all connected with him. After the death of his dearly loved son-in-law, Dr. R. H. Thomas, when his daughter Anna, and granddaughter Henrietta Thomas had come over on a visit to him, he thus writes referring to it:

12 mo. 31, 1904: "It is my prayer that their visit may be to our mutual help and growth in

heavenly life and fruitfulness. May we be enabled, through the abiding presence of the Holy Spirit, to bring forth *much fruit—precious fruit*, unto holiness, to the glory and praise of God. There are times when my heart is filled with intense *longing* to depart and be with Christ, knowing that it is far better; and yet it is my earnest prayer to be kept by the power of God, waiting in holy patience all the Lord's appointed time; that I may be found in Him in *peace*: that my latest breath upon earth may be the first transport of perfected and never-ceasing *praise* in the never-to-be-interrupted communion with the spirits of the just made perfect."

The testimony issued by his Monthly Meeting expresses the feeling of his friends respecting him:—

"Advancing years brought with them inward growth to which his ministry and conversation bore witness. To some of those who knew him in later life only, it seemed as though the fervent faith of Paul had passed insensibly in him into the still higher experience which we think of as that of the old age of the 'beloved disciple.' As one listened to his words, or came under the influence of the un-

spoken ministry of his personality, it seemed as though one were in the presence of a living commentary upon the epistle of the Elder of Ephesus, whose love and thought went out alike to old and young. Filled as he thus was with loving thought and sympathy for others, his presence with us seemed to bring a benediction, and his whole life to show forth the meaning of the words, 'The path of the just is as a shining light, that shineth more and more unto the perfect day.' "

His fervent love and loyalty to his Lord and Saviour made his life bright and joyous to the last; even when very weak and suffering he was full of thankfulness and praise and so thoughtful for the comfort of others.

During his last illness, he would frequently say, "Christ, none but Christ; Him first, Him last, Him midst, and without end"; and the prayer was often on his lips "Keep me and hold me fast in the embrace of Thy love." He seemed to live in an atmosphere of prayer; those who visited him felt the holy calm of his spirit, and the joyful radiance of his happy confidence and faith in his Saviour's love. For the last week or two he seemed to have done with earth, and to be as he himself re-

marked, "Quietly waiting for the summons of the King."

He passed peacefully away at his residence, 312, Camden Road, London, on the 15th of 11th mo., 1905, in the eighty-eighth year of his age. The unusually beautiful sunset on the afternoon of his funeral at Winchmore Hill, was remarked upon by many as very suggestive of the close of such a life: "An immortal man built up in righteousness, in whom the oracles of truth are deeply engraved; he is a beauteous hymn of praise to God."\*

EMMA BRETT, 83 13 4mo. 1906  
*Penketh.* Widow of William Brett.

EMMA BROWN, 53 11 12mo. 1905  
*Bristol.* Wife of Alfred K. Brown.

Emma Barratt was the youngest child of Matthew and Mary Barratt, of Broxholme, near Lincoln, and is still remembered as a "bright, gay, happy girl in the dear family home." The careful training that she, with her brothers and sisters, there received, doubtless laid the foundation of the high moral tone of her character, of her extreme conscientiousness and loving un-

\* One of J. B. Braithwaite's favourite passages from Clemens Alexandrinus.

selfishness, together with her strong attachment and adherence to the Society of Friends, for the principles of which even in her youth she was called upon to testify. Her parents died within a week of each other, in 1865, leaving saintly memories. In the following year she went to Ackworth School, where she won the love and esteem of schoolfellows and teachers. After leaving Ackworth she lived for some years at Gainsborough, in the home of her eldest sister, and became deeply interested in the work for the temperance cause. In 1877 the death of another married sister resulted in her removal to Stockton-on-Tees, where the care of two motherless children was committed to her charge.

In 1883, Emma Barratt was united in marriage with Alfred Kemp Brown, to whom she was to be for twenty-two years a devoted and loving wife. The joys and sorrows that fell to her lot she accepted as from a Father's loving hand, endeavouring at all times to dedicate her own life, her children, and all that she had to Him.

An illness in early childhood had caused delicacy of constitution and occasional illness. Her residence at Headingley Hill School, Leeds, during the earlier years of married life, so greatly increased this delicacy that in 1889 she was

strongly advised by a medical man to seek restoration to health in Australia. It was, however, decided to try the South of England, as involving a less painful separation from beloved relatives and friends, and she removed, with her husband and family, first to Clevedon, and later to Bristol, which remained her home until the end of her life. The more genial climate proved somewhat restorative, but almost every winter saw her prostrated with congestion of the lungs or bronchitis. In all her weakness and suffering her bright and buoyant spirit did much to sustain her, but could not prevent the gradual progress of disease, and as years passed on, the uncertainty of life became more apparent.

Her desire, if it was God's will, to continue until her family had reached a responsible age, was mercifully granted. In the autumn of 1904, weakness of the heart produced severe mental depression, and for some months great fear of death possessed her mind. The suggestive thoughts of loving friends, and earnest prayer for deliverance did much in addition to medical means to allay these terrors, and, during the last year of her life she was able repeatedly to assure her husband that all fear of death had passed away. During her last

illness she said, "I'm going now, but I'm quite happy. I want to go." Death came early in the morning of December 11th, 1905, and was indistinguishable from sleep.

In looking back over her earthly career, certain features of her character stand out clearly to view. Prominent among these was her extreme cheerfulness of disposition. Her bright and winning face almost concealed the weight of the burden under which she struggled, and the conflicts that were waged within. Her love of fun and merriment clung to her through all, and "though such an invalid, she was full of interest, kindness and companionship for young Friends, and was ever the life of any gathering." She sometimes employed her conversational powers in a quiet ministry that was very helpful. One who was pondering the call to service in a new and untried field, says, "I have felt most grateful that I was permitted to have that last talk, which cheered and encouraged me beyond everything anyone else has said to me. She was dearer to me than anyone else I know." Beneath her bright exterior was a deep earnestness and loyalty to conscience, and to the revealed will of her Heavenly Father, that was well known to her closer friends. In her wearisome days of



illness—only too frequent—she often enjoyed sweet communion with the Christ to whom she had dedicated her life. Occasionally her voice was heard in meetings for worship.

In her earlier days her quick, ardent nature was naturally accompanied by a proneness to impatience and impulsive action. Very striking has been in this respect the work of Divine grace in her heart, for, in her later years, her patience was particularly noticeable.

The lessons of her life, cheerfulness, heroic endurance, growth in grace, remain to inspire all who knew her.

Why did the heavenly Gardener impose such severe physical limitations upon His fair plant, as forbade it to expand in proportion to the capacities with which He had endowed it? We cannot tell, but we may all the better understand why He has now seen fit to transplant it into the open.

HERBERT E. BROWN,	36	21	11mo.	1905
<i>Menston.</i>				
SOPHIA H. BROWN,	88	20	6mo.	1906
<i>Holloway. Widow of Josiah Brown.</i>				
AMELIA BRUIN,	50	7	3mo.	1906
<i>Leighton Buzzard.</i>				

WILBERFORCE BRYANT,	68	3	2mo.	1906
<i>Stoke Poges.</i>				
HENRY BULL,	51	30	4mo.	1906
<i>Harlesden.</i>				
JOSEPH G. BURNE,	62	16	4mo.	906
<i>Dublin.</i>				
SUSAN BURTON,	72	7	3mo.	1906
<i>St. Ives.</i> Widow of William Burton.				
ELIZABETH G. BURTT,	60	30	6mo.	1906
<i>North Shields.</i> Widow of Thomas J. Burtt.				
SARAH A. CARTWRIGHT,	74	10	4mo.	1906
<i>Airton.</i>				

Sarah Ann Cartwright was the second daughter of the late George and Ann Cartwright, of Airton, near Skipton. She was, during the whole of her life, a loyal believer in and supporter of Friends' principles, and, though never taking much active part in religious work, yet hers was one of those characters in which religious conviction was very marked, and no one who was much in her company could help feeling the deep sincerity of her life and words. She lived for the last forty-five years at Airton, and was much respected in the villages round her home. She rendered excellent service for some years in work for the British and Foreign Bible Society, and her unassuming, but kindly manner, left its

quiet influence in many of the homes she thus visited; she was, herself, a diligent reader of the Holy Scriptures.

S. A. Cartwright enjoyed comparatively good health up to within a few months of her death, and was for only about two weeks confined to her bed. Towards the close, difficulty of breathing prevented her from conversing much, but she was bright and patient through her sufferings, and ready, as soon as it was her Lord's will, to enter the fuller life, where many of her friends had gone before her, and where her love for her Saviour would make her life with Him one of perfect bliss.

We would not call thee back to earth,  
By faith we see thee now,  
Among the blood-bought with the Lord,  
His beauty on thy brow.

Life's discipline and tears are past,  
Fulness of joy is given  
To thee, and all now with the Lord,  
Gathered by Him to Heaven.

MARY CARTWRIGHT,      69    5   10mo.   1906  
*Airton.*

Much that has been said in the above reference to S. A. Cartwright would be equally applicable to her sister Mary, who has outlived

her so comparatively short a time. M. C. had been in delicate health for some years, but was able to get about up to within a fortnight of her death. She was for some years engaged in Sunday School work in the village, until compelled by ill-health to give it up. Though not given much to speaking of her spiritual experiences, her trust in her Saviour and reliance on the guidance of the Holy Spirit were very real, and when the home call came, there was no fear of what it would mean to her; she was ready for the call to go up higher.

WILLIAM CASS,	58	2	7mo.	1906
<i>Castleford. A Minister.</i>				
GEORGE CASSERETTO,	1	23	1mo.	1906
<i>Norwich. Son of Francis G. Casseretto.</i>				
CHARLOTTE CASSON,	88	16	7mo.	1906
<i>York. Widow of Alfred Casson.</i>				
WILLIAM CHANDLEE,	40	1	3mo.	1906
<i>Rathgar, Dublin.</i>				
ANNA CHAPMAN,	66	11	2mo.	1906
<i>Mulladry. Widow of John Chapman.</i>				
DENIS CHAPMAN,	56	17	11mo.	1905
<i>Lewes. Wife of Henry Chapman.</i>				
JOHN H. CHIPCHASE,	74	31	3mo.	1906
<i>Pontefract. An Elder.</i>				

JANE CHRISTY,                      74   24   7mo.   1906  
*Broomfield, Chelmsford.* Wife of David Christy.  
 HENRY E. CLARK,                      69   1   5mo.   1906  
*Doncaster.* A Minister.

Henry E. Clark was born on June 28th, 1836. He was the seventh child, and fifth son, of Joseph and Ann Clark, of Doncaster. His parents earnestly desired the best welfare of their children, who, in future years, were able to look back upon, and speak of, a very happy childhood, till the death of their beloved mother, in 1847, threw a cloud over the home, though Joseph Clark earnestly strove to fill her place as well as his own. Before going to Ackworth, Henry E. Clark and his brothers attended a school in their own town of Doncaster. He went to Ackworth when ten years old, afterwards going to Bootham, York. One of his teachers at the latter school thus wrote of him in his note-book: "A very hopeful character; conscientious in all his transactions; truthful, honourable, and kind."

On leaving school H. E. Clark was apprenticed to the firm of Daniel Tuke and Son, of Bradford, and afterwards lived at Liverpool, where for a short time he was in business for himself. Later on he was at Kirkstall and Doncaster, before settling at Leeds.

During his residence in Doncaster he assisted at the commencement of an Adult School, and ever afterwards took a great interest in its progress and welfare. Whenever he was at home on furlough, and in Doncaster, it was a great delight to him to be present at the School on First-Day mornings, and at the monthly business meetings when possible.

In 1863 H. E. Clark entered into business in Leeds with Samuel Southall, and in 1866 he married Rachel Maria Rowntree of that town. He threw himself heartily into Adult School work in Leeds, in conjunction with his friend, William Johnson. Samuel Southall writes of this time : " Looking back upon the period of years when H. E. Clark and I were connected in business in Leeds, I am impressed with the recollection of his great diligence. While many a young man, having a family to support and often considerable pressure of business engagements, would have felt himself excused from working on Sundays, he was not only never absent from his Sunday class, but gave his whole energies to the affairs of the Adult School."

In 1870 the call to foreign mission work came to both H. E. and R. M. Clark, to each individually, and unknown, for some time

to the other. It was a definite call to work in Madagascar, where help was much needed at that time. Joseph Sewell, who had gone out in 1867, had appealed through letters in *The Friend*, etc., for more helpers, and H. E. and R. M. Clark and William Johnson were led to respond to the call. They were accepted by the F.F.M.A., and in April, 1871, they sailed for Madagascar; and thenceforth, for more than thirty years that island was the scene of H. E. Clark's life work. Many and varied were the branches of mission work in which he was called to take part during these years. Preaching on Sundays and other occasions, holding Bible classes, teaching and examining schools, serving on the Bible Revision Board, taking charge of some of the country districts under the care of Friends, superintending the printing office and the Boys' High School in Tananarive, besides undertaking a large amount of literary work. He wrote a "History of the Church in Madagascar," commenced, and was for many years editor of a monthly periodical entitled "The Church and School," besides writing many books on Biblical subjects for use in schools and Bible classes. "One of these books consisting of simple lessons on the life of our

Lord (entitled 'Ny Mpamonjy,' or 'The Saviour') has had, it is believed, a wider circulation in Madagascar than any other book, except the Bible and the Pilgrim's Progress, and from the first was adopted by all the Protestant missionary societies in the island, as the standard text-book on the subject for their elementary schools." He also frequently acted as secretary or treasurer for the mission, and was several times elected treasurer of the native missionary societies and the native Bible society. In connection with this work he found the business training he had had at home of great value. But although undertaking and enjoying so many different branches of the work at one time or another, Henry E. Clark always felt that his first and greatest work was to preach to the Malagasy of the love of God and salvation through Jesus Christ; and many, both in Tananarive, where he resided, and in the country districts, heard the good news from his lips. For several years of his missionary life his wife was unable to be with him, family duties detaining her in England, but the separation thus involved was cheerfully borne by both for the sake of the work which was so dear to their hearts. In 1903 they returned to Mada-



gascar together for a "lengthened visit," at a time when help was much needed, but in July of the following year Rachel M. Clark contracted typhoid fever, and after eleven weeks' illness, passed peacefully away to the home above. H. E. Clark felt his loss most keenly, and though he bravely continued at his post and kept on with his work he was never the same again. In September, 1905, he returned home, and though in somewhat feeble health, and suffering much from the cold of an English winter, he entered as fully as his strength would permit into Adult School and other work in connection with the Meeting at Doncaster, and his ministry there, as well as his visits to many of the members in their own homes, will long be lovingly remembered.

The home-call came somewhat suddenly. On Saturday, April 28th, 1906, he was seized with paralysis and on May 1st he quietly breathed his last. "Though he could give no parting words or dying testimony, we know that he died in the sure and certain hope of eternal life, through the Saviour whom he had loved and served for so many years. Prayer and thanksgiving for his life were offered in the death-chamber."

The funeral, on May 4th, was largely attended, friends and relatives from a distance being present besides many from his own town. Representatives of the Board of the Friends' Foreign Missionary Association and of the London Missionary Society were also present. One Friend, a York school fellow of H. E. Clark, who was unable to attend, sent as his message the fitting stanzas :—

“ Servant of God ! well done !  
 Rest from thy lov'd employ ;  
 The battle fought, the victory won  
 Enter thy Master's joy.

“ Soldier of Christ, well done !  
 Praise be thy new employ,  
 And while eternal ages run  
 Rest in thy Saviour's joy.”

JAMES CLARK,                      94   16   1mo. 1906  
*Street. A Minister.*

James Clark was the son of Joseph and Fanny Clark, and was born at Street, Somerset, on the 17th of twelfth month, 1811.

His father was an acknowledged Minister in the Society of Friends, and travelled extensively with minutes in all parts of Great Britain and Ireland. The recollection of visits thus paid, and especially of his service in Friends'

families, remained fresh with some of those to whom his loving messages were given after the lapse of many years.

James Clark's mother was an aunt of the late Joseph Sturge, of Birmingham. She was a woman of a very gentle spirit, full of love to God and man from early youth; earnest in loving counsel, and unsparing in her efforts to bring up her children in the fear of God.

In some notes as to his early life, J. Clark says of her, "I could never for years think of the possibility of losing my mother without having my eyes filled with tears, and her loving interest I have felt as following me all my life long, often keeping me in paths of safety when surrounded by dangers, and leading me to seek those things that I knew would give her pleasure; this influence has been felt more or less all my life long."

At the age of eight years he was sent to a school at Bridgwater, kept by Hannah and Isabella Sweatman, and two and a half years later to Sidcot School, where he remained till the age of fourteen. The depravity of some of the boys then in the school made this period of his life, especially the first year, a time of extreme misery to him.

From Sidcot he was sent to a school at Bath kept by Joseph Benwell, who removed subsequently to Longfield, at Sidcot. James Clark was half a year at each place, leaving school finally at the age of fifteen. He was then apprenticed to his elder brother, Cyrus Clark, in the business of fellmonger and manufacturer of sheepskin rugs, then recently commenced by him at Street. At the age of twenty-one he was admitted as a partner in the business, the making of wool-lined slippers being added to it.

The application needed, and the anxieties attendant on working these branches of business from very small beginnings, did not prevent the two brothers from throwing themselves heart and soul into the political, social and philanthropic movements of the time.

Their mother had carried on a First-day School, and with others started a British School in Street at a very early date, and James Clark throughout his life took a deep interest in education.

In the year 1830, at the age of nineteen, he was the first west of Bristol to join the Temperance (or Moderation) Society, and with others started a branch of this at Street. This

was followed in 1835 by the establishment of the Street Teetotal Society. He was always thankful that he was led so early to work in the Temperance cause, not only because, through God's help, so much good was done by it in the village, but because throughout his long life it brought him into intimate association with many earnest Christian men.

From the age of eighteen he had to take long business journeys through all parts of England, Ireland and Scotland. This being before the days of railways, he would often travel all night on the top of the coach and do his work by day. Wherever he might be, he attended meetings of Friends, not only on First Days, but on week-days, even when pressed by business. He often said that though it sometimes seemed as if this might interfere with his work, he did not think it suffered in the long run, and that the quiet hour so snatched from worldly affairs at some apparent sacrifice, was often a specially blessed and favoured time to him.

These constant travels gave him a large circle of acquaintance with Friends in the three kingdoms, and he thus formed many friendships that enriched his life to the end.

Travelling in Ireland he usually stayed, when at Cork, with William Martin, and through him made the acquaintance of Father Mathew. He took part with him in some of his wonderful meetings. He was also frequently present at teetotal meetings in those early days at Manchester, Edinburgh, Glasgow and other places.

His brother Cyrus and he took a very active part in the county elections that preceded the carrying of the Reform Bill in 1832, and had to suffer in business affairs in consequence. He was very active in the fight for Free Trade, and among the other causes to which he gave much time and work were those of Peace, Anti-slavery, the British and Foreign Bible Society, and in later life the work carried on under the leadership of Josephine Butler. In connection with this, he was for some years President of the Friends' Repeal Association.

His intimate friendship with his cousins, Joseph, Charles, Sophia and Edmund Sturge, of Birmingham, added to his opportunity for effective work in these directions. With Joseph Sturge he attended Peace Congresses at Brussels in 1848, and at Frankfort in 1850, and for some years he shared rooms taken by J. Sturge

in London during Yearly Meeting. The gatherings of Friends and others zealous in good works invited to meals at these rooms were often most interesting occasions.

In the year 1835 he was married to Eleanor Stephens, daughter of William and Amy Stephens, of Bridport. Her health was delicate at that time, and continued so during their happy married life of forty-four years, she being spared to him until 1879. He owed much to her sound judgment in facing many personal and business difficulties, to her aid and encouragement in all the forms of work alluded to above, and to her intelligent interest and insight in political questions.

She was sent, when very young, to a school at Ashfield, Falmouth, kept by Rachel and Lydia Tregelles ; while there, she was frequently a guest at the house of the late Robert Were Fox, who took a most kindly interest in developing her taste for various branches of natural history and science. In this way, she acquired a wider acquaintance with these subjects than was usual with schoolgirls at that time, and her interest in them continued through her life, and her husband and children were led by her to share the same tastes.

James Clark's long business experience was chequered by many difficulties and anxieties, especially in the disastrous times that preceded the repeal of the Corn Laws. Through all these he was helped by a hopeful spirit, and by an unshaken confidence in the personal guidance and protection of his Heavenly Father, and in His readiness to grant the needed wisdom to those who ask it.

Soon after his marriage the deplorable divisions among Friends, resulting from what is known as the "Beacon controversy" took place. His sympathy and that of his wife was with those who then left the Society, among whom were two of Eleanor Clark's brothers at Bridport, and their families, and some of James Clark's intimate friends in Lancashire. They both felt doubtful as to retaining their membership, but were thankful in after years that they had decided to do so.

In the years 1851 and 1852 there was a serious outbreak of typhus fever in Street. There were as many as fifty fatal cases, and one of these was that of James Clark's second son, Thomas Bryant, a bright, attractive boy, nine years of age, who died in the fifth month, 1852. He often referred to this great trouble



as having been blessed by God to the deepening of his spiritual life. In some notes as to that time, he says, "It was a close and bitter trial to us, but I believe it was sent in mercy by our Heavenly Father to bring us nearer to Himself ; none but those who have experienced it can know the bitterness of it. The death of my beloved boy was one of the milestones of my life. It brought us nearer to our God ; we more deeply felt our dependence on Him.

"I find that on 5th mo., 30th, 1852, I for the first time offered vocal prayer among our dear children at our morning reading, and on the 25th of seventh month following, during a visit to Bridport, I first ventured to express a few words in meeting. It was very formidable to me, but I was rewarded with a feeling of that peace which I believe always follows an act of obedience to our Heavenly Father. From this time I had frequently some brief communications to offer in our Meetings for Worship."

It was in this same Meeting-house at Bridport that his wife's early religious life was built up and strengthened and deepened by the ministry of William Forster.

In the year 1856 James Clark was ac-

knowledgeed as a Minister, "which," he says, "I believe was a help to me, leading me more deeply to feel my responsibility, and strengthening me by the thought that I had the confidence of my friends."

After this he had minutes from time to time to visit Friends in different meetings in England, Ireland, Scotland and America, visits that, although often a great burden to him in prospect, left the reward of peace.

He was in the habit of reading a portion of Scripture every morning to such of the workers in the shoe factory as cared to attend, giving at the same time a brief explanatory address; and one year, in company with another friend, he visited all the families of these workers in their own homes. For many years he conducted a small mission service every Sunday evening in a cottage in an outlying part of the parish. His own spiritual life was daily fed by simple prayer and thanksgiving, and the constant use of his Bible on rising in the morning and before retiring at night.

In the twelfth month, 1882, he was married a second time to Sarah B. Satterthwaite, of Allonby. Her companionship during the twenty-

three years they were spared to live together was in every way helpful to him. While health and strength lasted they were permitted to serve in the ministry together in this country and in America. He was very constant in his attendance at Yearly Meeting, and at the Meeting for Sufferings until 1897. That year, when leaving the Devonshire Hotel at the close of Yearly Meeting, he said, "I have thought several times it might be my last Yearly Meeting"; and so it proved.

From that time there was the gradual failing of old age, with occasional more severe illness. The limitations accompanying this, which must have often been hard to one always so active in mind and body, were accepted cheerfully and without a murmur; varied reading, which his eyesight, clear to the end of his ninety-four years of life, permitted, was a constant resource, and he had the greatest enjoyment in almost daily drives in the beautiful country round his home, noting the wild flowers, the birds, the crops in their season, and often stopping to chat with old acquaintances. To the end his interest was keen in all passing events in the village in which his long life had been spent, in the Society to whose welfare

so much of his time had been devoted, and in the wider political life of the country. His cheerful spirit, and gratitude for every little attention were much appreciated by his attendants. If, as occasionally happened, a certain impatience in his natural disposition found expression in words, the humble apologies he would quickly make to those about him affected them deeply.

In the autumn of 1905, he said, "I have had given me to-night a clearer assurance of salvation than I have ever had before—a full, free salvation and everlasting life. The Lord has drawn near to me. I am very happy."

On the 28th of the twelfth month in the same year, he said, very early in the morning, "I have given myself to the Lord to-night more entirely than I have ever done before, and He has promised me that His way shall be easy for me, and His burthen light. And now I am wholly given up to the Lord. He must keep me to the end."

On the 15th of First month, 1906, some of his family left him apparently in his usual health to attend the Quarterly Meeting in Bristol. That evening a weakness of the heart came on, and he realised that the end was

near. He said, "If I should pass away to-night tell William especially I have nothing of my own to look to, nothing to trust in, only in Jesus! His merits, His righteousness. He died that we might live.

" 'Nothing in my hand I bring,  
Simply to Thy cross I cling.' "

These two lines were repeated in the night when the pain of body was often severe, and there was frequent prayer for patience. He said once, in much suffering, "I don't know what to do."

His wife replied, "Rest in the Lord: We are His children: He loves us, and whatever comes all will be well."

His answer was, "Yes, all is right."

The next morning there was a farewell greeting, tender and loving to each one, all quite calm and natural, no anguish of farewells. It was peace, perfect peace.

Then a last earthly desire was granted: "I want to go to sleep." He slept peacefully for about half-an-hour, and the end came so quietly that it was difficult to know when the gentle breathing ceased.

The last message to his son, quoted above, expressed in brief the burden of much of his

ministry. In this simple faith he lived his long life, and in this faith he ended it in sure and certain hope of a glorious resurrection.

JOHN COLLINGS, 68 25 4mo. 1906  
*Leighton Buzzard.* A Minister.

CATHERINE M. COLLINS, 65 29 10mo. 1905  
*Liverpool.* Wife of Joseph M. Collins.

ELISABETH COMPTON, 80 1 4mo. 1906  
*Winscombe.* Wife of Theodore Compton.

THOMAS COOKE, 69 7 5mo. 1906  
*Hyde.*

SARAH COTSWORTH, 67 20 6mo. 1906  
*Acomb, York.* Widow of George Cotsworth.

JOHN COURTNALL, 61 27 4mo. 1906  
*Sheffield.*

MARGARET CRAGG, 75 18 5mo. 1906  
*Southport.* Wife of Thomas Cragg.

CHARLOTTE CROME, 62 11 12mo. 1905  
*Norwich.* Wife of Samuel Crome.

WILLIAM CUDWORTH, 90 4 6mo. 1906  
*Darlington.* An Elder.

PERCY CUMBERS, 27 19 9mo. 1906  
*Croydon.*

MARY DIXON, 52 12 6mo. 1905  
*Cotherston.*

SARAH A. DIXON,	53	9	1mo.	1906
<i>Leeds.</i> Wife of Arthur F. Dixon.				
HENRY DOSSON,	65	14	4mo.	1906
<i>Bridgwater.</i>				
HARRIET E. DOUGLAS,	71	17	12mo.	1905
<i>Terenure, Dublin.</i> Widow of Jacob Douglas.				
MARY DOUGLAS,	81	2	4mo.	1906
<i>Edenderry.</i> Widow of James D. Douglas.				
JAMES DOYLE,	81	6	4mo.	1906
<i>Carlow.</i> Formerly of Tullow, Co. Carlow.				
HELEN DUNLOP,	63	12	1mo.	1906
<i>Ardrossan.</i> Wife of Alexander Dunlop.				
MARY E. DYMOND,	79	23	2mo.	1906
<i>Sawrey, nr. Ambleside.</i> Wife of Charles W. Dymond.				
JOHN EDMUNDSON,	69	27	1mo.	1906
<i>Grange-over-Sands.</i>				
MARY EDMUNDSON,	88	16	7mo.	1906
<i>Foxrock, Dublin.</i> An Elder.				

“She stretcheth out her hand to the poor ;  
yea she reacheth forth her hands to the  
needy.”

“She openeth her mouth with wisdom ; and  
in her tongue is the law of kindness.”

This description of King Solomon’s virtuous  
woman seems peculiarly applicable to Mary

Edmundson. All her life her sympathies were drawn out to those in trouble and sorrow, and her help was extended to the needy.

In the early part of the last century her father, John Wigham Tertius, left the old home of the Wigham family in Coanwood, Northumberland, and settled in Edinburgh, joining his cousin, John Wigham, jun., in business as a shawl manufacturer. Shortly afterwards he married Jane Richardson, of Whitehaven, and there were several children, three of whom died in infancy. Mary, the subject of this sketch was born in Eighth month, 1818, and in the following year the family moved to 5, South Gray Street, which was then almost in the country. The children were carefully brought up, both parents being earnestly solicitous to train them as consistent followers of their Lord and Saviour. In 1830 the beloved mother was removed by death, leaving three girls and three little boys. The eldest, Ann, did not survive her mother more than a year, and a little brother died about the same time. At the age of thirteen, Mary, the eldest of the surviving children, was called to take the charge of her father's house, and the care of her sister and two little brothers, the youngest about two years old. It



was a serious responsibility for one so young ; yet the experience developed those qualities of self-reliance and independence of character, which were of such value in her after life. Her childhood was a happy one ; her father did all in his power to fill the place of both parents to his motherless children. His buoyant temperament and sunny disposition were inherited in a special degree by his daughter Mary.

At that time there were not, as now, the opportunities among Friends for taking part in religious work ; but the young people at South Gray Street found scope for their energies in connection with the social and philanthropic movements of the day. Their cousin, John Wigham, was an ardent politician and social reformer, and at his house in Salisbury Road, they came in contact with some of the leading spirits of progress in those stirring times, which marked the Anti-Corn Law agitation, the passing of the Reform Bill, and the Anti-Slavery struggle. In this atmosphere was imbibed that enthusiastic love of truth and righteousness and hatred of every form of wrong and oppression, which were such marked characteristics of the sisters and brothers in after life. The Anti-Slavery cause, especially claimed their interest, and the

sisters, Mary and Eliza, entered into the work with devoted zeal.

All the young people took a great delight in the beauties of nature, and Mary, with Eliza and Henry, became enthusiastic botanists. Delightful expeditions were made in the neighbourhood of Edinburgh, searching for rare plants and great was the joy when some new treasure could be added to the collection.

In the year 1840 Mary Wigham was married to Joshua Edmundson, of Dublin. He was directly descended from William Edmundson, the first Friend in Ireland. His mother was a daughter of Jacob Goff, of Horetown, Co. Wexford, who bore such a striking testimony to the power of Divine protection in his refusal to bear arms during the Irish rebellion of 1798. It was a great change for the young bride to come from Edinburgh to Dublin, which seemed at that time of slow travel to be almost a foreign country ; but, as she said herself, "the Dublin Friends took me at once into their hearts, and they never afterwards let me out."

Joshua Edmundson was in business as an ironmonger, and, as was the general custom in those days, the family lived over the trade premises, and several young men and apprentices

resided in the house. With the management of a large household and the care of an increasing family, the young wife's hands were fully occupied. The assistants claimed her constant sympathy and watchful oversight. She shared in their joys and sorrows, and was to them ever a kind friend and wise counsellor. It was always her aim to make them feel at home, and many of them can, doubtless, echo the words of one : "The days spent in Capel Street were among the happiest of my life."

While home duties absorbed a large share of her time and strength, her energetic nature found opportunity for helping the needy around her. The poor always found in her a true friend, and both the Anti-Slavery and Peace movements still claimed her active support.

For seven and a half years the home was one of unclouded happiness, when suddenly the blow fell, and all the sunlight was darkened. The terrible famine of 1846 to 1848 was succeeded by an epidemic of typhus fever of a peculiarly malignant type. The Society of Friends in Dublin were very active in establishing soup kitchens and other forms of relief, and several succumbed to the fever which followed. The beloved husband was laid low, and after a short

illness he died, leaving his young widow, and five fatherless children bereaved and desolate. It was a crushing blow, and might well have proved overwhelming ; but Mary Edmundson was enabled to trust herself and her little ones to the care and keeping of Him who said, " I will be a father of the fatherless and a judge of the widow," and she bravely took up again the duties of her life. Many years after, in writing to her sister on the 27th of First month, the anniversary of her great loss, she says, " I had the joy of welcoming home my three darlings with a thankful heart for my many, many blessings, though with thoughts constantly recurring to the never-to-be-forgotten events, which were taking place nineteen years ago. How dreary the future looked to me then ; and yet can I not say ' Surely goodness and mercy have followed me all the days of my life ' ; and oh ! how unworthy I have been and am, and how little have I rendered to the Lord for all his benefits." Again, in writing of one who had lost her husband—" How rich God's promises are to such ! Has He not promised His special protection to those who are deprived of their earthly caretaker. It is often my lot to comfort such as these with the comfort I myself received.

Truly I can say from my own experience, *how* faithful the promises are, ‘Let thy widows trust in Me.’”

John R. Wigham, Mary Edmundson’s youngest brother, who had come as a boy to be an apprentice with his brother-in-law in Capel Street, was now able, though only nineteen, to share with his sister the responsibility of a growing business, and was her stay and comfort in this time of loneliness and bereavement. Henry Wigham subsequently became a partner, both brothers residing in the house till they were married in 1858.

In 1861, Mary Edmundson and her family removed to their present residence, Allermuir, Foxrock, which became her peaceful, happy home for forty-five years. She thoroughly enjoyed the lovely country surroundings, and the large garden was a source of great happiness. She loved to gather her friends around her. Her warm handshake and kiss of welcome and her cheery greeting will be cherished as a sweet memory by the many who had the privilege of sharing her hospitality.

From early childhood, Mary Edmundson loved her Saviour, and earnestly sought for strength to walk in His footsteps. A little

entry in a notebook after her mother's death when she was twelve years old, is an indication of the longing of her heart at that time : " Oh ! that I had a clean heart, and that I could serve my God with all my heart and with all my might, and hope for a place in that blessed kingdom where tears are wiped from every eye and sorrow is unknown."

She was naturally of a very lively, active disposition, and was sometimes inclined to be hasty and impatient with others, but through the power of Divine grace she had been able to overcome this temptation, so that one who lived under her roof for many years, could say of her, " I never remember her speaking a cross word all the years I was in Capel Street." She lived so near her Saviour and the fruits of the Spirit were so manifested in her daily life that unconsciously she attracted even comparative strangers to her, one gentleman testifying that he had never known any one from whose face could be so evidently seen the shining of the Holy Spirit ; and another that to be in her presence was like a benediction. A friend wrote after her death, " I heard yesterday that your beloved mother had entered into the Lord's rest to know the fulness of

that life in which she had so long lived and loved, and in a measure not often given to poor mortals here below. Her whole atmosphere and being was so completely one of love that we can hardly think of her departure, but as a literal translation."

Her bright sunny nature made her especially loved by children and young people. A young friend now in training for missionary life, writes, "I always felt that I had a very real and true friend in Mrs. Edmundson, and I cannot tell you what a help she has been to me. Hers was one of those lives, the coming into contact with which gave one a fresh revelation of Jesus Christ Himself. One feels that one of God's special ones has gone, and consequently the call to a fresh consecration and a life of holiness on the part of those of us who are left is all the greater."

Mary Edmundson was strongly attached to the principles and practices of the Society of Friends, and was a diligent attender of meetings for worship and discipline. For some years, being very lame owing to a rheumatic affection, she was wheeled to the top of Eustace Street Meeting, and she continued to take her seat in the gallery till within two

weeks of the end. Her voice was occasionally heard in words of exhortation or in prayer. At a First-day morning meeting a few weeks before her death, her prayer was felt by those who heard it, as expressed afterwards by one Friend, to be like a voice from heaven. For many years she held the position of overseer and elder, and she faithfully endeavoured to fulfil the duties of these offices. Her sympathy and advice were always ready to those who sought her help in any difficulty or trial, and many have united in the testimony of one, "I have lost my best earthly friend." If it seemed to her that any of her friends were straying from the right path, she did not hesitate to speak a word of warning, but it was done in such a loving spirit that it could not give offence. It was her joy especially to minister to the sick and dying, and to bereaved homes her visits brought healing and comfort.

Mary Edmundson took a lively interest in the affairs of the Society of Friends, and freely gave her services on committees of various kinds. She was a member of the committee of Mountmellick School for more than forty years, and by visits and correspondence constantly kept in touch with the teachers



and children. The girls eagerly looked forward to the days she spent there, and in after life never ceased to cherish her in loving remembrance. An old pupil writes, "She was always, from the time I first went to school, such a dear, loving friend to me, and I can still remember how I used to look out for her coming as a bright spot in my Mountmellick school days."

Her residence in the country did not in any way interfere with Mary Edmundson's manifold labours of love in the city. In the year 1860, she had, with the co-operation of other friends, formed a mothers' meeting in a very poor part of Dublin. She took a warm interest in the women, visiting them in their homes, and ministering to their spiritual and bodily needs. She continued to attend the meetings regularly till shortly before her death.

In the early days of the temperance agitation, she espoused the cause with characteristic enthusiasm, and in connection with her brothers, established the Dublin Friends' Total Abstinence Association, as a result of a visit from Edward Smith and Samuel Bowley. In 1857 she organised a Band of Hope for the children of Friends, the first gathering being held in one

of the warerooms in Capel Street. She continued her warm personal interest in this society to the end of her life, generally being present at the meetings, and welcoming the members and their friends to her home at Allermuir for the summer gatherings.

Mary Edmundson was an active supporter of foreign missions, being especially interested in the work of the Friends' Foreign Mission Association. Many of the missionaries when at home on furlough were entertained at her house, and she was thus brought into touch with the different fields of service, which she afterwards retained by correspondence.

When the Dublin Prison Gate Mission was formed in 1876, she was among the earliest workers, and until prevented by increasing infirmity, she regularly went once a week, often in inclement weather, to wait outside the prison doors, to receive the discharged prisoners, and bring them down to the Mission House. Up to the last, she retained the position of one of the honorary secretaries, and much of her time and strength were spent in furthering this cherished work for her Master. The lady superintendent writes, "Your dear mother was a loving friend to me for so many years.

Every Thursday morning I knew I would meet that dear one at the prison gate, waiting with her Lord for the poor storm-tossed souls who issued forth from Grange Gorman morning by morning. To each one a loving invitation was given, and words of tenderness spoken, and only eternity will reveal the result. To myself those Thursdays were times of comfort and encouragement, and such wise counsel. It was such a rest to bring the mission perplexities to her, and to be so sure of the loving sympathy and help. Our women loved her—her face spoke of heaven—and in the morning prayers held in the workroom, souls were pointed to the Friend of sinners; and with what joy she would tell us of those who had learned to know Him as their own Friend. We shall miss her much, but we know to her have been said those sweet words, ‘Well done, good and faithful servant, enter thou into the joy of thy Lord.’”

As the evening of life drew on, there was but little perceptible abatement in Mary Edmundson's bodily and mental vigour. When the fourscore years were reached, she was able to enter with as keen a zest into the interests of her life as in earlier days, though prevented

by rheumatism from taking such active exercise as formerly.

In the year 1897, her brother, Henry Wigham, died, the first break in the band of brothers and sisters ; and two years later she was called to part with her beloved sister, Eliza, who had been so closely united with her in the joys and sorrows of her life. These severe bereavements were borne with humble submission to her Heavenly Father's will. She used to record with reverent gratitude how wonderfully the promise had been fulfilled in her case, "Leave thy fatherless children ; I will preserve them alive." There had not been a single break in the circle of her own immediate descendants : children, grandchildren, and great-grandchildren numbering thirty-seven in all.

To her grandchildren she was the embodiment of all that was sweet and lovely. She kept up a lively correspondence with those at a distance. A young grandson in Canada wrote on New Year's Day, "I value your letter very much, more than any of my presents ; it is so full of love and counsel. If it is God's will that we should not meet on earth, I pray that He may so lead me, that we may meet

in heaven ; ‘in that sweet bye-and-bye, we shall meet on that beautiful shore.’ ”

The little great-grandchildren were a source of great interest and pleasure, and her clever fingers were often engaged on their behalf.

Without any apparent increase of physical failure, the summons came, and with child-like assurance she was ready for the call. No cloud obscured her mental or spiritual vision. Her God and Saviour, in whom she had trusted, and who had been her guide and stay throughout her long life, was with her to the end of the journey. She attended Eustace Street Meeting as usual on First-day morning, the 1st of Seventh Month, driving in six miles to town. On Third-day evening she was taken ill, and on Second-day morning, the 16th of Seventh Month, after a period of acute suffering followed by unconsciousness, she quietly and peacefully entered her everlasting rest. On the last conscious night of her life, she repeated the following hymn :

The hour of my departure's come ;  
I hear the voice that calls me home :  
At last, O Lord ! let troubles cease,  
And let Thy servant die in peace.

The race appointed I have run,  
 The combat's o'er, the prize is won ;  
 And now my witness is on high,  
 And now my record's in the sky.

Not in my innocence I trust,  
 I bow before Thee in the dust ;  
 And through my Saviour's blood alone  
 I look for mercy at Thy throne.

I leave the world without a tear,  
 Save for the friends I hold so dear ;  
 To heal their sorrows, Lord, descend,  
 And to the friendless prove a friend.

I come, I come, at Thy command ;  
 I give my spirit to Thy hand ;  
 Stretch forth Thine everlasting arms,  
 And shield me in the last alarms.

The hour of my departure's come ;  
 I hear the voice that calls me home ;  
 Now, O my Lord ! let trouble cease ;  
 Now let Thy servant die in peace.

SAMUEL ELLAM, 79 25 1mo. 1906  
*Huddersfield.*

WILLIAM G. ELLERSHAW, 58 9 12mo. 1905  
*Moss Side, Manchester.*

GEORGE B. EMMOTT, 21 22 2mo. 1906  
*Birkenhead.* Son of George H. and Elizabeth  
 Emmott.

FREDERICK EVANS,	77	27	8mo.	1906
<i>Falmouth.</i>				
SARAH M. EVELEIGH,	90	22	6mo.	1906
<i>Chorlton-cum-Hardy.</i>	Widow	of	Birchall	
Eveleigh.				
ELIZA A. FARRER,	60	16	3mo.	1906
<i>Levens, Kendal.</i>	Widow	of	John Farrer.	
JOSEPH FARRER,	48	5	2mo.	1906
<i>Kendal.</i>				

Joseph Farrer was born in Kendal on November 2nd, 1857, and was the fourth child of Isaac and Mary Farrer.

Never strong, either in childhood or young manhood, his service in later years was limited by bodily weakness and pain. The event that made the greatest impression on him for good during his early years was the death of his eldest sister, Mary Ann, of the beauty of whose life, and the power of whose influence, he often spoke with great thankfulness.

Joseph Farrer entered with much joy and keen delight into cricket, and was always worth his place in the Kendal team as a good bowler. From motives of conscience he gave up the game when he became a Christian worker.

When he was, at the age of sixteen, at a series of mission meetings conducted in the Congregational church by the Rev. John Stainton, he first realised his need of a Saviour, and yielded his heart and life to Jesus Christ. It was typical of his spirit that he went straight home and told his mother, and in the Bible which she gave him, he wrote in round, boyish hand, "Jesus loves me, and died for me."

Longing thus early in his Christian life to be used for service to others, he took charge of a class of boys at Stramongate Sunday School. But the step which gave shape and colour to his future work was the determination to devote himself mainly to the work of re-awakening and re-building the Meeting at Preston Patrick, a meeting rich in Quaker tradition, but which for lack of pastoral care and regular ministry had lost ground, and had shrunk in size and influence. This work involved much giving up of home comfort, for every Sunday morning at 8.30 a.m., Joseph Farrer walked six miles in winter and summer, attended two meetings, conducted a Bible class, and walked back to Kendal at ten o'clock at night.



In the summer of 1883, while walking alone along the coach road to the North, the influence of the Holy Spirit swept in on him with such power that he entered a neighbouring wood, and received what he ever afterwards spoke of as a new and richer ordination for service. That day his message was with such anointing that, under a sense of sin and need, many of the hearers yielded themselves to Christ. That day, too, was the opening up of a new era in the meeting, and something of the old fire that had burned so brightly in George Fox's day was seen afresh to the glory of God's grace.

The first mission J. Farrer conducted commenced in Preston Patrick, August 19th, 1882, and strange to say, and yet not strange, the last mission he conducted was at Preston Patrick, in November, 1900. It was in the latter mission that he contracted the cold which was the beginning of his last illness.

But dearly as he loved the work and the people of Preston Patrick, the work and the people who lay nearest his heart were the men and women whom God gave him as helpers and fellow-labourers at the mission in Captain French Lane, Kendal. For the encouragement

of others, and especially of young Friends, some details of that work may prove instructive and of spiritual worth.

Chapel Lane was one of the poorest districts in the town, and none of the existing religious organisations had made any determined attempt to work it. With that vision for spiritual possibilities which was one of the rare traits in his character, Joseph Farrer decided to commence a meeting in a poor man's kitchen, as that was the only available room in the district. In the autumn of 1882 he, with three young women who were uneducated in the worldly sense, but who had learned Christ, held simple mission meetings every Sunday evening. God's blessing rested on this effort from the commencement, and was granted in ever-increasing measure as years went by.

The cottage soon proved too small, and the next cottage was rented, and the partition wall broken down to afford larger space. Then were seen days of grace in that sin-darkened district. The Sunday meetings were prepared for by a small but intensely earnest prayer meeting, attended at first only by five, commencing after business hours on Saturday night, and lasting sometimes till nearly eleven

o'clock. Often the workers were called from prayer to stop some drunken quarrel, and act as peacemakers. Though sometimes in real danger they were always shielded from harm, and even from abuse. On Whit-Sunday night, 1883, eight of the most notoriously bad men in the town came to the meeting, and under a sense of pentecostal power were convinced of sin, and were converted. All of them who are alive to this day are standing true, and witnessing a good confession. That night was one of the outstanding nights of Joseph Farrer's life.

At this time two leading magistrates sent donations to the work as a willing testimony to its real and practical worth. Soon the meeting place became too small, and a long, low room over a cowshed was rented, which was soon filled on Sunday nights with from 200 to 300 men and women. In the lowest haunts and lodging-houses of the town, the Captain French mission workers were known and respected, and frequently there were inmates persuaded to give up a life of sin and shame. The work ever since that time has gone forward, and its twenty-fourth anniversary was held in August, 1906, and many expressions of gratitude

were heard for the life and work of him who had been its founder.

Those who knew Joseph Farrer best, knew that he looked on the work at Kendal as the main work of his life, and no subsequent service ever took its place in his affection and desire. In many of the letters written to his colleague, Ernest Jones, in that work, in times of physical weakness and anxiety, he expressed the longing of his heart that he might be spared again to "tell the old story from the old platform."

It may be well to attempt to estimate his equipment, to understand the secret of the power which was so marked a feature of his ministry. Two things he himself always admitted, and those who loved him knew there was much truth in the admission. He had no natural gift of eloquence, nor had he any love for study in the general sense. His addresses were not carefully prepared ; they made no attempt at finish. His illustrations were not drawn from wide reading. Always subject to violent headaches which quite prostrated him, reading was never easy to him, and it must be remembered that he was engaged from morning to night in business. His addresses were the true reflections of his own life, and though simple

in form, were instinct with tender passion, and always touched with the fire of a loving spirit.

George Ash wrote of him after his death, "The love of God had reproduced itself in his life, the Divine attribute seemed to have taken possession of the earthly vessel. I call to mind several cases in which this broke down barriers, and led to Christ some whose natures only such as he could reach. He loved them into the Kingdom of God."

The outstanding feature of his Christian work was a unique faculty of personal dealing with the human soul. In a singular degree he possessed the all too rare gifts of tact and courage, and his own meek gentleness of spirit disarmed opposition, and won for him the entry into many a secret place of human sin and sorrow. Just as his vision was true, his touch was tender, and he was permitted to bear many a man's burden. In the truest sense of the word he was a "Pastor," and for this most difficult, and alas, most needed form of service, he had a remarkable fitness.

His father and eldest brother had died, and he and his younger brother Edward had entered into the old established business of their uncle, John Farrer. But though valuable

from the financial standpoint, this never held the first place in his heart. To that heart there came a call to separate service, and though many of his friends regretted the step, he severed his connection with business and became associated with the Home Mission Committee, and in that connection visited other towns, and held meetings which God blessed, and in which men and women were won to the love of Christ.

One young man at Witney wrote of him after his home call, "I might never have been saved but for his love for me, and I can say from my heart thank God for such a life."

In 1891 he went to Leeds to hold meetings at Great Wilson Street, staying with Samuel Southall. In connection with this work he met his future wife. Subsequent meetings led to an engagement, and in October, 1892, he was married to Helen Southall. Of the years of his married life it is not fitting to speak, but to his life-long friend, Joseph Farrer said, when near the end of his sufferings, "God gave her to me, and I cannot tell thee what she has been to me."

After his marriage he left Kendal and went to live in Leeds, where several years were spent in business and others in mission work, chiefly

at Pontefract Lane, where his work was warmly appreciated. His gift in the ministry was acknowledged about the year 1898.

In 1899 Joseph Farrer and his family removed to Hereford, where two very happy years were spent, engaged in adult school and mission work, and the varied activities connected therewith. He made many friends at Hereford, and also at Breinton, a charming little village by the beautiful Wye, four miles from Hereford, where he held a Friday night gospel meeting, which was much appreciated by the country people.

His two little girls were increasingly a source of joy and interest to him. But God's ways are not as ours, and the active service of his life was brought to an end at Christmas, 1900, through an attack of hæmorrhage from the lungs. He then entered a more difficult class in God's school—the discipline of weakness and pain. He partially recovered from the first attack, but was never well again. It was the beginning of a long, weary fight with disease lasting over five years. Three months of sea-air in Cornwall was first recommended by a specialist. After this he seemed fairly well, but his health soon broke down again, and a

few weeks at a sanatorium were tried, but without any benefit. Another winter was spent at St. Mawes, Cornwall, and some months at Kendal. Finally, on the recommendation of several doctors it was decided to try a change of climate, and he and his wife sailed for South Africa in February, 1903, leaving the two children with their grandparents. Cradock in Cape Colony, was the place selected, being 2,856 feet above the sea level, and the air of the Karroo very dry and clear. There are several families of Friends at Cradock who were most friendly and sympathetic, and while he was there a little meeting was commenced, being held fortnightly in different Friends' houses, in which his ministry was found most helpful. For a time after reaching South Africa he seemed better, and a little house was taken, and the two children, who had been so greatly longed for, joined their parents. But the acute "dry rheumatism" that had troubled him the first winter, became very much worse during the second, continuing for months and weakening him very much; and then repeated attacks of hæmorrhage supervened. In the following spring they returned to England, having been in Africa two years and three months.



His time was now divided between the two homes at Kendal and Leeds. As autumn came on, the disease advanced rapidly, the cough became more trying and the nights wakeful. From this time all unrest of spirit was quieted ; the intense desire for life on earth was merged in a desire for God's will to be done whether by life or by death. There was the "folded will" as well as the folded hands. Christ Himself came near, and went with His child through the valley of the shadow, as he had years before through the sweet country lanes of bonny Westmoreland.

Christmas was spent at Cliff Cottage, L. and C. N. Wigham and their children home on furlough from China, being there, and he was able to be present when the children had their bran-tub and to enter into their enjoyment. After this the painful weakness increased, but he was able to see and speak to many of his friends from the mission centres who came up to say good-bye, and the little messages he gave will long be remembered, such as "It is all true what I used to preach ; I have proved it now ; Jesus Christ is enough, even to the end." The foundation truths of Christ's redemption became more and more to him, and he repeated several

times shortly before the end, "On Christ the solid Rock I stand, all other ground is sinking sand." Though he suffered much, he was most brave and patient, and so grateful for every little service rendered, and this with his frequent radiant smile greatly impressed those who were with him; one nurse who helped during the night wrote afterwards, "I have been at many a sick bed, but never one like that. I can never forget it."

About five o'clock on the morning of the day on which he died, as he was restlessly tossing from side to side, he prayed softly, "Oh, Heavenly Father, please take me home soon, but not my will, but Thine be done." He entered into rest on February 5th, 1906.

His life is to be measured, not by years lived, but by work done. To many that life was an inspiration, to some it is a priceless possession. It was a remarkable illustration of the truth he loved to preach, that if a man is yielded to the Divine will, his value to the world is incalculable. In a very real sense it could be said of him, from the night of his conversion to the end of his earthly ministry, "He was not disobedient to the heavenly vision."

WINIFRED FAYERS,	21½	12	3mo.	1906
<i>Watford.</i> Daughter of John R. and Mary A. Fayers.				
ELIZABETH FELL,	81	18	6mo.	1906
<i>Settle.</i> Wife of John Fell.				
JOHN A. FOTHERGILL,	55	18	3mo.	1906
<i>Darlington.</i>				
SYLVANUS FOX,	83	10	10mo.	1905
<i>Wellington, Somerset.</i> An Elder.				
ELIZABETH GAULE,	36	20	12mo.	1905
<i>Sheffield.</i> Wife of Richard Gaule.				
JOHN GILL,	94	28	12mo.	1905
<i>Penryn, Falmouth.</i>				

There are many readers of the *Annual Monitor*, beyond his own neighbourhood, to whom John Gill was known as the "Apostle of Peace"; and it is a pleasant duty to keep in remembrance the inspiring example that he has left us, in his long and useful Christian life. He was born in 1811, in the remote parish of St. Ive in East Cornwall, where his father had a small farm, and it is likely that in those dark days at the end of the long war with France, it must have been a struggle to procure the necessaries of life; but his parents appear to have been people of character and grit (his mother was descended

from Friends), and they made great efforts to give him more education than was usual for people in his manner of life. That this education fell far short of present day standards is certain, but it, as certainly, brought out the very best that was in him, and he started in life with a thirst for more knowledge, and with the desire to attain to the highest of which he knew. He imagined that this would be best attained by following the trade of a book-binder, and at his own earnest desire, he was apprenticed at twelve years of age to a man in Truro, who was famed for the excellency of his workmanship; and, no doubt, the handling of a great variety of books, in the leisurely fashion of that day, would open to him a new world. His memory was always remarkable, and when more than ninety years of age, he often surprised his friends by long quotations in prose and poetry, from Emerson and other authors, whose writings had struck him, and whose words expressed those higher ideals of life and morals, after which he was yearning.

In 1831, when twenty years of age, John Gill began business on his own account as a printer and stationer in a small shop in Penryn; where, with one change to a larger house on the opposite

side of the same street, he lived to the end of his long life ; a simple, frugal, honest life, blessed with a good wife and many children, some of whom helped him in his business, and enabled him to give time to those philanthropic labours in which he delighted.

John Gill was brought up a Wesleyan, and in Cornwall, the little chapels in villages, or in remote mining districts were, and are, often the chief centre of spiritual life, and no doubt, he received his first religious impressions in childhood. He has left no record of a definite time of conversion, but after he settled in Penryn, he was diligent in the Sunday School, and as a visitor of the sick, and distributor of tracts, and we find that he threw himself, heart and soul, into the temperance movement, after the visit to Cornwall of the well known pioneer, James Teare, of Preston.

He appears to have been first strongly moved on the subject of Peace during the Crimean war, and warmly espoused the views of Bright and Cobden, and from henceforth he had evidently found his life work. It is interesting to recall that Richard Cobden, so long ago, brought forward a motion in Parliament in favour of mutual disarmament among the nations. If the

motion did not become law it was not because John Gill did not strain every power he possessed on its behalf. Single-handed he canvassed the town of Penryn, and there were few householders who did not sign a petition in favour of Cobden's motion. He always said that the warlike principles of the Wesleyan ministers of that day, alienated him, possessed as he was by the growing conviction that all war is unchristian, and brought him to the decision that he was more in harmony with the Society of Friends on this and other points. After attending our meeting for several years, he applied for membership, and was cordially received in 1882. He did not feel called to speak in our meetings, except at rare intervals on Peace, but he was felt to be a helpful member, and was willing to accept appointments to carry on the work of the Society ; his future work in the Sunday Schools, however, often prevented his attendance at meeting. In 1869, Mr. Bonner, a well known Peace lecturer, had been holding meetings in the West, and at several of these in the neighbourhood of Penryn John Gill presided, and a warm friendship sprang up between the lecturer and himself.

“The Bond of Peace” was the outcome of this association, and it is impossible to gauge the

good this movement, so unpretentiously launched, worked among the young in all parts of Cornwall. Week after week saw him in one or other of the Sunday Schools in his own town, or within walking distance, doing his utmost by precept and tracts, and his Bond of Peace membership cards, to imbue the minds of superintendents, teachers and children with a love of peace and hatred of war. For many years John Gill, with unwearying perseverance, pursued this weekly round; his plan was to start early on Sunday morning, taking with him his dinner, consisting, in accordance with his vegetarian principles, of an apple or orange and brown bread and butter. He often arranged to visit two schools, and in the morning would go to one denomination, and in the afternoon to another, gaining the willing consent of the superintendents to give a short and simple address. In this way he became widely known and respected, and generally some hospitable farm or cottage would welcome him to tea before he returned home, on foot, if the distance was not too great, or possibly he might get a lift from some friendly farmer.

In this work, he had the co-operation of John Harris, the Cornish poet, who wrote in prose or

verse many of the tracts known as "Peace Pages for the People." At first John Gill bore the whole of the expense of publishing and distributing "Peace Pages." This must have been considerable, as each tract was illustrated by a special wood cut, and in three years, more than a quarter of a million copies were put in circulation, and from first to last, more than a million were printed. A year later, the Committee of the Peace Society pressed him to continue his work to other counties, offering him a salary and payment of all expenses ; but although he allowed the Society to refund his actual expenses when on his longer journeys, he refused any other payment for his work.

For some years he journeyed in spring and autumn to large towns in the North and Midlands, carrying on the same kind of work in the Sunday Schools in York, Nottingham, Bristol, Birmingham and other places. It is impossible to estimate the results of such quiet teaching throughout a whole generation ; and John Gill was often cheered when far from home, by meeting with men who would come and greet him with pleasure, asking if he remembered visiting some school in Cornwall years before, and speaking of the lasting impression he had made.



In the later years of his life he had the sorrow of losing his wife, and not long after, the death of his eldest son from a carriage accident when travelling in Norway, was a heavy grief. This son was peculiarly dear to his father, and they were in close sympathy on the subjects of Peace and Vegetarianism, as well as on religious questions. Bereavement followed bereavement, and for several years J. Gill lived a lonely life. One daughter only survived him, and she lived at Plymouth ; but in all these things, and even under the great trial of gradual loss of sight, which came to him during the last two years of his life, he was a bright example of Christian cheerfulness, and his faith in the love and faithfulness of God never failed. He often said that next to this great solace was employment, and almost to the last, when unable to read what he had written, he constantly wrote letters to the newspapers, and to his friends on the subjects of the day, as they affected the cause of Peace. After the establishment of an adult school in Penryn, he became greatly interested in its success ; and realising its possibilities for good, he was most anxious that schools should be opened in the neighbouring towns, and did all that he could to inspire the younger workers

with zeal and courage. He was indeed an enthusiast, and being also possessed of dogged perseverance, he diligently sowed his quota of the seed of that harvest of the approach of which we see the indications. How he would have been cheered if he had lived to know of the proceedings of the last meeting of the inter-Parliamentary Union, held under the ægis of the British government, when five hundred men, representing twenty-two Parliaments, formulated, in the audience of the world, conclusions that represent the reason and conscience of mankind, and which must hasten the coming of the peaceable Kingdom of God, when those who have sown and those who reap, shall rejoice together.

REBECCA GOOUCH, 65 29 3mo. 1906

*Ettington.* Wife of Benjamin Goouch.

ELIZABETH B. GOULDING, 70 5 4mo. 1906

*Cork.* Widow of Humphrey M. Goulding.

MICHAEL GRAHAM, 80 7 3mo. 1906

*Grange over Sands.*

ELLEN L. GREGORY, 21½ 26 5mo. 1906

*Bristol.* Daughter of Thomas and Eliza Gregory.

Ellen Louisa Gregory was the younger daughter of Thomas C. and Eliza Gregory, of Bristol. From early infancy there seemed to be always round her an atmosphere of sweetness, gentleness and love, which her parents and others who watched her often felt was not of earth. However, as she grew stronger it was hoped that she might have before her many years of happy useful life. But it was not to be. On the last morning of her little life she was especially bright and happy, and full of sweet baby words and ways, the memory of which is treasured now. In the evening she was seized with severe illness and soon became unconscious. Before the next morning dawned she had passed away. The following verses were a great comfort to her parents, and it was thought they might also contain a message for others who have been similarly bereaved.

Beautiful baby, art thou sleeping  
Ne'er to unclothe that beaming eye ?  
Deaf to the voice of a mother's weeping,  
All unmoved by a father's sigh.

Wilt thou forsake the breast that bore thee,  
Seeking alone a distant spot,  
To bid the cold, damp sod close o'er thee  
Amid the slumberers who waken not ?

Mother, loved mother, I am not sleeping,  
Father, look up to the soft, blue sky,  
Where the glittering stars bright watch are  
keeping,  
Singing and shining, there am I.

Warm was the tender breast that bore me,  
'Twas sweet, my mother, to rest with thee ;  
But I was chosen, thou must restore me  
To the fonder bosom that bled for me.

Could I show thee now my heavenly dwelling,  
Could I sing thee the songs we are singing  
here,  
Could I tell thee the tales that we are telling,  
Oh, where, my mother, would be thy tear ?

For we on milk-white wings are sailing  
Where rainbow tints surround the throne,  
And, while bright seraphs their eyes are veiling,  
We see the face of the Holy One.

And we, oh, we are closely pressing  
Where stands the Lamb for sinners slain :—  
Hark ! “ Glory, honour, power and blessing,”  
Away ! I am called to swell the strain.

Mother, loved mother, I am not sleeping,  
Father, look up to the star-lit sky,  
Where all the planets their watch are keeping,  
Singing and shining, there am I.

CHARLES GREEN, 39 8 1mo. 1904

*Vancouver.* C. Green was lost in the wreck of the steam ship *Clallam*, in the Gulf of Georgia, near Vancouver Island.

JOHN GREEN, 39 21 11mo. 1905

*Islington.*

ELIZA GREER, 79 7 10mo. 1905

*Belfast.* Widow of Thomas J. Greer.

ELIZABETH GUNDRY, 94 29 4mo. 1906

*Congresbury.* An Elder. Widow of Joseph Gundry.

Elizabeth Gundry was the eldest daughter of John and Elizabeth Sholl, and was born at 11, Elder Street, Spitalfields, on the 20th of Fifth Month, 1812. It was here that her early years were passed, and that she was brought into association with Peter Bedford, William Allen, and other Quaker worthies, whose lives inspired her with affection and reverence, and the memory of whose sayings and doings was, up to the end of her long life, a never-failing source of pleasure to her.

In 1824 she went to Ackworth School, and after a stay there of two years returned to London, in the neighbourhood of which she lived till about 1845, keeping house for three of

her brothers in succession ; and subsequently she took a post in a Friend's family at Maidstone. Here she made the acquaintance of the daughters of Joseph Fry Gundry, of Calne, and through them of their brother Joseph Gundry, of Congresbury, to whom eventually she was married at Bath, on the 1st of First Month, 1851. For nearly twenty years Congresbury Mill was her home, and here her three daughters were born.

Elizabeth Gundry was always deeply interested in the welfare of her neighbours, and in the early years of her married life was a frequent visitor in their cottage homes, where her reading of the Scriptures and other ministrations were warmly appreciated. She had a strong and vigorous personality. She was an ardent advocate of teetotal principles, and strove to impress others with her sense of the evil of indulgence in intoxicating drinks.

In 1865 Joseph Gundry retired from business and went with his family to reside at "The Hill," a house situated on the wooded spur of Mendip, known as Broadfield Down. Here he lived until his death in April, 1893, taking keen delight in every rural sight and sound, especially in every aspect of bird life, and enjoying to the

full the lovely views of Somerset, whose broad plains reaching away from the Mendips to the Bristol Channel with the Welsh mountains in the dim distance, could be seen from many points of his estate.

Some years before he died, however, partial, and finally almost total blindness, deprived him of these pleasures. During this trying period Elizabeth Gundry watched over and waited upon him with devotion. She survived him thirteen years, continuing to live a quiet but not inactive country life, very rarely going far from home, though seldom missing the attendance of her Monthly and Quarterly Meetings.

She often said a few words in Meetings for Worship, repeating hymns and passages of Scripture, a favourite chapter being Isa. xxxv.

The end came rather suddenly, for during the winter of 1905-6 she was able to drive pretty regularly to the meeting at Yatton, and was remarkably bright and active. About the middle of Fourth Month, however, during the prevalence of keen east winds, she took cold, acute bronchitis set in, and though her robust constitution seemed at times likely to triumph over the attack, she passed away peacefully on the morning of the 29th, after about a week's

illness. The way in which, during her last night of consciousness, mental and bodily powers, which appeared to be ebbing away, revived, was wonderful. Having been told by the doctor that her earthly life must soon close, her thoughts immediately turned to others, and in a strong, clear voice she sent loving messages to all her absent friends, forgetting no one. She urged all to be faithful to a sense of duty, and prayed very earnestly for all, especially mentioning the little meeting at Yatton, and the teachers and children of Sidcot School.

On the afternoon of 3rd of Fifth Month, in the presence of many friends and neighbours, her body was laid to rest by that of her husband, amid the quiet, idyllic beauty that surrounds the little graveyard at Claverham.

HENRY E. GURNEY,            84   23   11mo.   1905  
*Reigate.*

MARY HADFIELD,            86   1   5mo.   1906  
*Coanwood.* Widow of John Hadfield, of  
Southgate.

WILLIAM HALLIDAY,        60   3   2mo.   1906  
*Middlesbrough.*

EMMA C. HARGRAVE,        77   19   12mo.   1905  
*Leytonstone.* Widow of John W. Hargrave.



THOMAS HARRIS, M.D.	47	8	9mo.	1906
<i>Manchester.</i>				
ELIZA M. HARRISON,	46	29	11mo.	1905
<i>Balby.</i>				
ELIZABETH HARRISON,	65	26	5mo.	1906
<i>Arnside. Wife of Thomas Harrison.</i>				
GEORGE K. HARRISON,	79	16	4mo.	1906
<i>Hagley, Worcestershire.</i>				
SARAH K. HARRISON,	78	27	11mo.	1905
<i>Vancouver.</i>				
CATHARINE HARTY,	88	18	11mo.	1905
<i>East Looe.</i>				
ROBERT HATTON,	84	14	3mo.	1906
<i>Rathgar, Dublin.</i>				
MARY HEAD,	89	20	3mo.	1906
<i>Ashford. Widow of Charles Head.</i>				
CAROLINE HEATH,	81	2	1mo.	1906
<i>Axbridge. Widow of James Heath.</i>				
HENRY J. HEIGHTON,	72	12	11mo.	1905
<i>Bradford.</i>				
JOHN HEWART,	64	2	7mo.	1906
<i>Bolton.</i>				
SAMUEL S. HILL,	84	6	12mo.	1905
<i>Birmingham.</i>				
JOSEPH HINES,	77	22	9mo.	1906
<i>Sheffield.</i>				

JAMES HOBSON,	69	8	11mo.	1905
<i>Mullaghcarten. An Elder.</i>				
KATE HOGG,	35	9	4mo.	1906
<i>Bath. Wife of James Hogg.</i>				
ELIZABETH HOLDER,	78	17	6mo.	1906
<i>Ampthill.</i>				
ALEXANDER HOLMES,	74	21	3mo.	1906
<i>Birmingham.</i>				
SARAH HOLMES,	77	13	9mo.	1906
<i>Middlesbrough. Widow of Henry M. Holmes.</i>				
JOHN HOPE,	71	29	9mo.	1905
<i>Almeley.</i>				
SARAH A. HORN,	64	29	12mo.	1905
<i>Eccleshill. Wife of William Horn.</i>				
GRACE W. HORSNAILL,	32	13	5mo.	1906
<i>London.</i>				
SARAH HOWARD,	71	27	9mo.	1906
<i>Hunstanton. Wife of William Howard.</i>				
MARGARET G. HUNT,	4	10	12mo.	1905
<i>Bristol. Daughter of A. Marshall and Geraldine Hunt.</i>				
AGNES HUNTER,	84	29	9mo.	1906
<i>Newton in Cartmel.</i>				
ELIZABETH HUTCHFIELD,	45	29	11mo.	1905
<i>Bishop Auckland. Wife of John Hutchfield.</i>				

ELIZABETH M. INGLIS,	2	8	5mo.	1906
<i>Ardrossan.</i> Daughter of John and Susan Inglis.				
JOHN JAMES,	69	31	12mo.	1905
<i>Newport, Isle of Wight.</i>				
PEARSE JENKIN,	70	24	11mo.	1905
<i>Redruth.</i>				
MARGARET E. JENKINS,	—	30	5mo.	1906
<i>Almeley.</i> Wife of Evan L. Jenkins.				
ELIZA A. JESPER,	76	11	9mo.	1906
<i>Calder Bridge.</i>				
MARGARET H. JOHNSON,	3	21	4mo.	1906
<i>Portadown.</i> Adopted daughter of Francis and Jane Johnson.				
EDWARD JONES,	86	10	12mo.	1905
<i>Handsworth, Birmingham.</i>				
ELIZABETH P. JORDISON,	87	8	1mo.	1906
<i>Bristol.</i>				
JANE KEOWN,	80	20	2mo.	1906
<i>Drumlisnagrilly, Armagh.</i>				
ANN F. KING,	70	20	11mo.	1905
<i>Alderley Edge.</i> Widow of William King.				
RICHARD M. LAMBERT,	56	24	12mo.	1905
<i>Leeds.</i>				

AGNES LAMONT,	85	4	5mo.	1906
<i>Kilmarnock.</i> An Elder. Widow of Alexander Lamont.				
MARGARET B. LAWSON,	6	13	6mo.	1906
<i>Evesham.</i> Daughter of Mark H. and Margaret A. Lawson.				
SARAH M. LECKY,	89	3	10mo.	1905
<i>Ladbroke Road, London.</i> An Elder. Widow of Robert J. Lecky.				
MARY A. LEE,	59	25	1mo.	1906
<i>Leyburn.</i> Wife of Joseph Lee.				
JOHN LESLIE,	49	15	12mo.	1905
<i>Nottingham.</i>				
BENJAMIN B. LE TALL,	48	16	8mo.	1906
<i>Hobart.</i> Died at Gloucester.				
MABEL LIDDLE,	3	3	4mo.	1906
<i>Pangbourne.</i> Daughter of Charles H. and Isabel Liddle.				
SARAH LOWE,	78	25	3mo.	1906
<i>Sheffield.</i>				
ELIZA S. LURY,	54	27	8mo.	1906
<i>Clevedon.</i>				
SUSANNA MALCOMSON,	91	17	3mo.	1906
<i>Belfast.</i>				
ELIZABETH MARSH,	78	2	4mo.	1906
<i>Dorking.</i> An Elder. Wife of Thomas Marsh.				

MARTHA MASON, 76 23 11mo. 1905  
*Garsdale.* Widow of Thomas Mason.

The life of Martha Mason provides another illustration of the fact that love, conviction, insight, devotion may all exist, to a remarkable degree, in those who have had little opportunity for mental cultivation, and who have been prevented from enjoying permanent congregational fellowship with their fellow Christians. It shows, too, that a life of this character may bear ripe fruit in the simplest of surroundings. We believe that it is well to record a few details of Martha Mason's earthly pilgrimage, for its very simplicity might blind us to its usefulness. More such characters are needed in our country dales.

Martha Haygarth was born in Garsdale, the romantic valley running from Hawes Junction to Sedbergh, and entered by George Fox in 1652, on his way to Preston Patrick and Swarthmore. The Haygarth family (originally Wesleyan Methodists) consisted of five sisters and three brothers, all of whom married and settled down in the district. Four of these joined the Society of Friends, Martha being largely led thereto by the perusal of Friends' books. At this important period of her life

she was closely connected with John Dinsdale, a remarkable dalesman, possessing ministerial and other gifts, which resulted in the Garsdale meeting being reopened.

Martha Haygarth was an exceedingly consistent and zealous member of the Society of Friends. She married Thomas Mason about 1851, and passed through sorrow and difficulty on her husband's death in middle life. From then to her own death she made a comfortable home for her only son at Swarthgill, in Garsdale.

Friends who visited the dale will remember the warm welcome always given to them by Martha Mason, who, although she was the only member in the dale, and found it increasingly difficult to attend meetings at a distance, did not in the least lessen in her attachment to the Society, or find the principles she professed less essential to her spiritual life. More than once she was heard to say that she had never let herself become dependent upon meetings, and that she felt to be in living communion with Friends although she could see so little of them. Throughout her life she continued to derive great help from the reading of Friends' biographies.

The real beauty of Martha Mason's character came out most vividly during the last year of

her life. A Friend who visited her after she had undergone a painful operation, was struck by her activity, cheerfulness, and thought for others. When her illness was referred to, she could only speak of the skill of the doctors and the loving care of her relatives ; there was never a word about herself. In the same spirit, she was full of plans for others, especially for her son.

The benefit from the operation did not last, and Martha Mason gradually became unable to perform the simplest household duties. But there was no murmuring about this. She told her daughter that she was very ready to depart this life ; that for twenty-two years (referring to the time when she had accepted Christ as her Saviour) she had been happy in feeling that whatever happened to her was perfectly right, because it was in the way of her Lord's commandment. She added that she felt the same confidence and assurance as then. The close of her earthly life was sudden, and when it came, her native dale was of one mind in feeling what a neighbour expressed in simple words : "I have lived near Martha Mason for more than forty years. We have lost a kind neighbour and a truly good woman."

JACOB MATTHEWS,                    63    10    7mo.   1906  
*Sunderland.*

REBECCA MATTHEWS,                80    31    3mo.   1905  
*Earls Colne.*   A Minister.   Widow of William  
Matthews.

*(This name appeared in last year's volume).*

Rebecca Matthews was the third of four daughters of John and Elizabeth Allen, of Liskeard. The little band of sisters was closely united in education and pursuits ; their father devoted much time and earnest interest to their tuition, and was lovingly assisted therein, after she had left school, by his older daughter, Frances. The quest of knowledge was faithfully kept up for many years after womanhood was reached, the study of history and science in various branches being greatly helped by courses of lectures which were held each winter. Many collections of botanical and geological specimens, sea-weeds and mosses, and careful etchings of others, show the painstaking work of the young students.

It is somewhat difficult, when no near relative of the same generation is left, to give any adequate idea of the bright young life in the happy hospitable home in the West. Early journals make frequent allusion to the visits of



Friends travelling in the ministry, almost all of whom accepted the warm welcome extended by the inmates of the plain stone house, with its restful, sunny garden in the middle of the little provincial town. Besides those of many American visitors, the names of Hannah C. Backhouse, Samuel Capper, Edwin O. Tregelles, John Finch and Hannah Marsh, William Ball, Samuel Treffry, William Matthews, William and Ann Tweedy and Mary Forster occur in her earlier journals, and deep were the feelings expressed in 1846, when her own dear father, John Allen, paid a six months' visit to America, as a member of a Yearly Meeting's Committee, including William and Josiah Forster, George Stacey and Joseph Bewley.

Those who knew well her sweet, self-effacing character, can scarcely realise the struggles against "a proud, selfish spirit" often noted in her journal; the constant desire is expressed "for more humility and more love to the Saviour." One entry shows the key-note of her life: "Twenty-one to-day, and I feel the weight of years rather heavy; yet as I follow the pointing of that needle, ever true to its pole, even in life's greatest storms and tempests, so shall I know, 'as by cradle, so by cross, sure

is the reposing.' I scarcely dare ask for multiplied blessings, thereby rendering my responsibilities still heavier; yet would I ask for the one true blessing—Himself; without Him all is vain, He is the sum of all our hopes, the source of all our gain."

One by one, as they arose, philanthropic efforts found a warm place in her heart. The causes of Anti-slavery, Peace, and then Total Abstinence claimed her sympathies; she worked earnestly in collecting for Irish needs in 1846. A branch of the British and Foreign Bible Society was initiated, temperance tracts were distributed, subscriptions were raised for starting a school at the neighbouring village of Moorswater; she undertook cottage readings to a small company of women at their own request. The poor of the neighbourhood were lovingly cared for, and many are her records of conversations with those she visited and cheered even to the gates of "the borderland." Regular visits were paid to the local Union; an evening class amongst some of the poorer girls of the town, numbering twenty or thirty, was shared with one of her sisters. She experienced "a feeling of pleasure and satisfaction" such as she "had hardly expected," when all four sisters signed

the pledge at the close of a total abstinence address from James Teare, and it was not long before she took an active part in forming a Band of Hope, in which she diligently laboured. These interests, in addition to many domestic duties—writing frequently for her beloved father, helping with more than a niece's affection in the care of her aged great-uncle and aunt, Samuel and Sarah Rundle, and sharing in the entertainment of visitors in almost constant succession, for days and often weeks at a time, filled her busy life, and yet again and again confession is made in the journal: "I fear I do not make the most of my time." . . . "I seem to have accomplished very little."

The dear aunts Wright, her mother's sisters from Bristol; many cousins—the Foxes from Falmouth, Bristol and Wellington, tarried for a while on their coach journeys and were lovingly entertained in various ways; excursions to the Cheesewring, Polperro, Looe and Caradon varying the more serious and profitable intercourse. "A week or more alone, which we three greatly enjoyed; though it is a great privilege to see so many friends and become acquainted with so many nice people, 'tis also not a *light* privilege to be able to enjoy the society and

companionship of one's own beloved family beyond that of any other, a privilege which perhaps we do not always prize as we ought." Letters to relatives and friends, more especially to one dear cousin, M. J. F., speak with much interest of passing events or of books in course of reading, and in those as far back as 1848, as well as in notes of much more recent date, "thankfulness" is ever the key-note.

Always deeply attached to the Society in which she had been brought up, she would endeavour to see and appreciate the broader principles of other churches. The contentious side of service she left to others. One cannot but be struck, in reading her journals of fifty and sixty years ago, with the entire absence of anything like criticism, except in the spirit of loving appreciation of the best in everyone. "Greatly interested in the visit of S. and A. Rhoads, of America, S. Rhoads is editor of *The Slaveholder*; both greatly interested in the subject of slavery, and thorough advocates of freedom. Mary Forster was here during part of their stay; she always seems to have something good to impart, and withal so kind and sociable." Thus religion early came to be for her above all a matter of love. "It is not a

critical understanding I am anxious for." . . .  
"I want more love." "Love does not lessen towards the already loved by finding new objects to love. Its power of increase is wonderful. Does it not prove that love is of God ?" "Oh for the meekness and gentleness of Christ."  
"More than ever do I feel opposed to Calvinistic views."

Intense were the sympathies aroused in her by any family bereavement, and her feelings at the time of her step-sister's marriage with Nathaniel Tregelles were strongly stirred, but among all the events shown by her journal to have left a deep impression on her mind none are more prominent than those of 1851. Her full account of the addresses delivered at the solemnisation of her sister Eliza's marriage with William Southall, of Birmingham, so different from the customary comments of a bridesmaid, reveals that complete sinking of self after which she always strove, and to which she always seemed unconscious of attaining.

After visits to Bristol and to her sister, Frances Tregelles, at Tottenham, when the great exhibition at Sydenham aroused her keen interest, she received the newly married pair on their arrival in Birmingham from their wedding

journey in Westmoreland. A time of loving intercourse, during which the ordeal of parties of introduction was varied by a resumption of the favourite pursuits of their girlhood—painting, reading Wordsworth's life and Harriet Martineau's letters, and planting in rockwork "those dear little northern ferns," was cut short by Eliza Southall's serious illness, and after a few days of suffering she passed away. Among those who saw her in her coffin were two who, themselves also on their wedding-journey, had met her and her husband a few weeks earlier in the Lake District,—the late Bevan and Martha Braithwaite. The effect of this shock upon all the family was deep and prolonged ; upon none more so than upon the dear sister who had come to Birmingham to welcome the happy bride, and remained to nurse her in her last hours. To this loss no doubt was due, in part, the lowness of spirit and dissatisfaction with self which her account of this period reveals.

Attendance at Yearly, Quarterly and Monthly Meetings was ever looked upon as a duty and privilege, and many pages of her journal are devoted to the substance of addresses by various friends in these meetings. Gradually and very humbly she herself entered

upon that public ministry which was to comfort others for more than forty years. Her diffidence often amounted to distress; many were her fears that she had said or withheld too much. "Poor little I." "Oh, may the concern of others on my account not be lost." "It is an awful thing to run before the true guide, for then we must lose sight of Him." "Oh, that my own will might be wholly swallowed up in the divine will." Especially, just at this time, she valued the counsel of Jonathan Grubb, then in Cornwall with a minute. She was recorded a minister in 1860. "It may be that the depths through which I have of late been passing have been a needful preparation for this event. May He Who has promised to carry the lambs in His bosom, be mercifully pleased to bear me safely, and may He grant that humility which I so greatly need, and all the qualifications for any service which He may require; and, oh Lord, grant also the willing heart to follow Thee with singleness and alacrity of soul."

The year 1859 had been one of deep trial through the loss of her father—"a fitting close of a useful life," and much anxiety on account of the beloved mother, who, in the short space of

six weeks, had lost her sister, brother and husband.

With her marriage to William Matthews in 1861, and the removal from her long-loved home to Essex, the entries in her journal become rare. The birth of four children, the third of whom survived but a few weeks, and the serious and prolonged illness of the youngest, involving five months' separation from the beloved husband, brought much care and anxiety. Yet to the new sphere of usefulness, she gradually transferred all the activities of the old. Mothers' Meetings, Dorcas Meetings, the Band of Hope, and visits to the Union took up much of her time, and her deep interest in and sympathy with the afflicted, and her power of bringing consolation to the dying, made for her in her new home a very warm place in the hearts of the poor. But her gifts were not acquired without earnest striving. "I do esteem it an especial favour," she had written in 1857, "when I can feel able to invite them to come to Christ, and sympathise with them in their varied difficulties, which I know are many. I do fear going there and reading to them in a mechanical sort of way, without the evident life of heart-felt desire for their best welfare."



During the early years of her married life there were frequent visits to the "dear old home, full of memories of the past and precious associations with the departed." On the occasion of the first, she says, "the welcome from the poor was sweet." In 1867 she "felt a bond of love to visit the Meetings in her dear old county" with a beloved companion, E. James. "Goodness and mercy went before and followed me, so that though empty I was filled with thankfulness."

In 1872 she had the privilege of tending her dear mother during the last weeks of slowly waning life, writing meanwhile to her little children letters peculiarly full of deep love and feeling. She was ever a faithful correspondent, and her time during the anxious years of their education was much occupied with regular letters to those at school, in addition to the constant intercourse she had always maintained with her sisters through the post. As her children grew up, the increasing necessity for tending her husband, considerably older than herself, during his declining years, made ever greater calls upon her devotion. In 1892 the marriage of her elder daughter to Robert L. Pudney, who had settled in New Zealand, removed a

much cherished support. For the ensuing twelve years, in spite of her own gradual loss of physical power, she was her husband's constant caretaker, and though the soundness of his constitution did not impose upon her much actual nursing, the strain involved, by reason of his great age, in addition to that care for her poorer neighbours, which to the last she scarcely relaxed, broke down her strength. Scarcely less wearing was the tension of feeling caused by her inability to be present at this time with her beloved sister, Mary Allen, during her last long and distressing illness. After her husband's death, which occurred almost without warning, in 1904, and was quickly followed by that of her only remaining sister, Frances Tregelles, she felt herself the sole survivor of her generation. During the summer she failed to regain her vigour, and when it was seen best not to urge her further to leave home for rest and change she exclaimed: "I am so thankful not to have to go." But it was only on the completion of the memoir of her husband, written by her for the *Annual Monitor*, at much cost to her small remaining strength, that she could feel that her task was done. The use of a pen had, for many months, been a burden to her crippled and

tremulous hands, which had become incapable of raising a tea-cup steadily, but apart from her longing for rest and quiet, she showed no sign of actual suffering. During the ninth and tenth months, however, she found herself unable to listen to reading. "I am so stupid," she would say. "I cannot take it in." Though her sweet spirit remained undimmed, a growing wistfulness of expression betrayed the sense of great physical weakness, and the apologetic manner of her question, one morning early in the eleventh month, "whether it would do for her to stay in bed to breakfast," was very touching from one so unaccustomed to give way to illness.

She never got up again, and the memory of the following week will always remain with those she left behind. As she wrote in her journal, when watching the ebbing of her own dear mother's life thirty years before, "It was an unspeakable privilege to be with her and wait upon her; she was so sweet, *so very, very sweet* and loving." After keeping her bed for about a week she took opportunities, doubtless under some warning sense of the change that was at hand, of speaking to those about her words of affection that they might treasure in the future.

A trained nurse had already been called in, but on the morning of the 10th, it was a great shock to her children to find her speechless, with the right side paralysed. She was unable even to feed herself or to turn in bed, and a night nurse was engaged. Until the close of 1st month, 1905, it seemed still possible to hope for improvement ; she acquired to some extent the power to feed herself, and, very rarely, to articulate a word ; she was able to enjoy letters from her dear daughter and her family in New Zealand, and occasionally to listen to a psalm ; once or twice a gleam of the old, bright humour in her eyes showed that she was, herself, sensible of some progress. But towards the close of the month it had to be recognised that she was losing ground. She grew less and less able to take nourishment, and fresh advice only confirmed her own doctor's opinion. Her sufferings gradually became very great ; she could not bear to have the right arm touched, and it lay a dead weight upon her ; there was frequent painful contraction of one limb ; she grew more than ever unable to lie upon one side more than a few minutes, and sometimes not one minute at a time. Deeply distressing was it to those who watched the precious life ebbing away to note

her look of suffering without the possibility of obtaining an articulate expression of her wants, and to feel that their resources for sustaining that life were nearly at an end. The time came at last when she was no longer able to take even a mouthful of nourishment: "I cannot!" spoken clearly and with great effort, were her last intelligible words. Through the remaining week of the third month she lingered on; the weather was brilliant, and outside, in the garden she had tended for so many years with such loving and often arduous care, the birds sang sweetly. A faint pressure of the hand was all the communication she was able to hold with her distressed children and kind nurses, and though it was impossible to tell what degree of consciousness remained, she was able, until the end, to give with her fingers her little signal for being turned from one side to the other. She passed gently to her rest very early on the last day of third month, 1905.

Just out of sight, while shadows still enfold  
us,

Lies the fair country where our hearts abide,  
And of its bliss is nought more wondrous  
told us,

Than these few words, "I shall be satisfied."

Thither my weak and weary steps are tending,  
 Saviour and Lord, with Thy frail child abide !  
 Guide me toward Home, where, all my journey  
 ending,  
 I shall see Thee, and " shall be satisfied."

MARIE MAY,	55	25	6mo.	1906
<i>Birmingham.</i> Widow of Francis May.				
ANN McDERMID,	82	23	10mo.	1905
<i>Darlington.</i>				
EDWARD MORRIS,	51	14	1mo.	1906
<i>Carlton.</i>				
ANNA A. MURRELLS,	57	5	7mo.	1905
<i>Sudbury.</i>				
MARY NEAL,	64	20	10mo.	1905
<i>Leeds.</i> Wife of Joseph Neal.				
ELLEN NEAR,	67	3	6mo.	1906
<i>Colchester.</i> Wife of Richard Near.				
HARRY T. NEAR,	19	11	3mo.	1906
<i>Wisbech.</i> Son of Joseph B. and Alice Near.				
DEARMAN NEAVE,	27	12	3mo.	1906
<i>Rainow.</i> Son of John H. and Annie Neave.				
ANNA G. NEVILLE,	57	20	5mo.	1906
<i>Rathgar, Dublin.</i> Wife of John Neville.				
SARAH E. NORTON,	45	23	2mo.	1906
<i>Barnsley.</i> Wife of Arthur Norton.				

THOMAS OUSMAN, <i>Stoke-on Trent.</i>	65	27	8mo.	1906
ANN PAINTER, <i>North Walsham.</i>	70	9	2mo.	1906
JOSEPH PARTINGTON, <i>Bolton.</i>	46	3	11mo.	1905
SARAH B. PEARCE, <i>Derby.</i>	31	27	1mo.	1906
AUBREY PEARSON, <i>Bradford.</i>	28	14	6mo.	1906
JOSEPH T. PEARSON, <i>Kirkby Stephen.</i>	65	18	1mo.	1906
MARY PEIRSON, <i>Hitchin.</i>	53	10	11mo.	1905
MARY PEPPER, <i>Belfast.</i> Daughter of Hannah J. Pepper.	23	25	9mo.	1905
WILLIAM H. PETTITT, <i>Dover.</i>	42	6	4mo.	1906
ELIZABETH PICKARD, <i>Lancaster.</i> Widow of Edward Pickard.	79	25	11mo.	1905
MARY A. PICKARD, <i>Lancaster.</i> Widow of William Pickard.	79	24	1mo.	1906
JOSEPH PICKERING, <i>Allendale.</i>	70	12	4mo.	1906
SUSAN PIKE, <i>Rathgar, Dublin.</i> Widow of Jonathan Pike.	56	23	12mo.	1905

ANNA R. PIM,	79	11	9mo.	1906
<i>Lisnagarvy.</i> Widow of Joshua Pim.				
ANN D. PLAYER,	65	26	2mo.	1906
<i>Woodley, Berkshire.</i> Wife of Jacob H. Player.				
THEOPHILUS POLLARD,	84	20	2mo.	1906
<i>Brighton.</i>				
JOSEPH POOLE,	83	1	2mo.	1906
<i>Dublin.</i>				
ALFRED PROCTOR,	57	29	9mo.	1905
<i>Newcastle.</i>				
ELIZABETH PUDNEY,	86	19	11mo.	1905
<i>Earls Colne.</i> Widow of Robert B. Pudney.				
ELIZABETH PUMPHREY,	82	4	4mo.	1906
<i>Redland, Bristol.</i> Widow of William Pumphrey.				
HANNAH RICHARDSON,	82	17	1mo.	1906
<i>Saffron Walden.</i>				
JOSEPH RICHARDSON,	85	18	6mo.	1906
<i>Lisburn.</i>				
MARY RICKETTS,	99	26	1mo.	1906
<i>Sidcot.</i> Widow of George F. Ricketts.				
LOUISE M. ROBERTSON,	4	15	2mo.	1906
<i>Finsbury.</i> Daughter of James and Louise S. Robertson.				
CAROLINE ROBINSON,	58	16	5mo.	1906
<i>Manchester.</i>				



GEORGE M. ROBINSON,	66	18	3mo.	1906.
<i>Pardshaw.</i>				
ELIZABETH A. ROBSON,	76	14	11mo.	1905.
<i>Grange-over-Sands.</i>				
SARAH J. ROKES,	81	10	1mo.	1906.
<i>Haggerston.</i> Widow of James Rokes.				
LEONARD B. ROTH,	26	11	3mo.	1906.
<i>Rochdale.</i> Son of Bernard and Anna E. Roth.				
MARION ROWAN,	83	10	11mo.	1905.
<i>Newlands, near Glasgow.</i> Widow of James Rowan.				
VIOLET ROWNTREE,	3	6	3mo.	1906.
<i>Scalby.</i> Daughter of Constance M. and the late John W. Rowntree.				
JANE A. RUTHERFORD,	55	9	6mo.	1906.
<i>Copmanthorpe.</i> Widow of John T. Rutherford.				
ELIZABETH SARA,	89	12	6mo.	1906.
<i>Penryn, Falmouth.</i> Widow of Nicholas Sara.				
HANNAH SATTERTHWAITE,	80	8	11mo.	1905.
<i>Birkdale.</i> An Elder.				
SARAH E. SCOTT,	49	25	9mo.	1906.
<i>Blackrock.</i>				
SARAH J. SEWELL,	75	25	9mo.	1906.
<i>Sleights, near Whitby.</i> Widow of Edward F. Sewell.				
ESTHER R. SHAW,	50	24	10mo.	1905.
<i>Leigh.</i> Wife of William Shaw.				

EMMA SHEFFIELD,	68	31	10mo.	1905
<i>Birmingham.</i> Wife of James Sheffield.				
JAMES SHORT,	73	26	3mo.	1906
<i>Chester.</i>				
CLARA SIDDLE,	43	27	6mo.	1906
<i>Leeds.</i> Wife of Benjamin Siddle.				
MARJORY L. SIKES,	1½	21	1mo.	1906
<i>Gerrards' Cross.</i> Daughter of Robert C. and Anna Sikes.				
JOHN D. SIMS,	43	30	12mo,	1905
<i>Ipswich.</i>				
CATHERINE SINCLAIR,	78	20	5mo.	1906
<i>South Shields.</i> Widow of Peter H. Sinclair.				
ALFRED B. SMITH,	41	20	10mo.	1905
<i>Reading.</i>				
ELLEN SMITH,	81	14	10mo.	1905
<i>Chichester.</i>				
HENRY B. SMITH,	76	8	4mo.	1906
<i>Weston-super-Mare.</i> A Minister.				

H. B. Smith was the son of Barron Smith, of Halstead, Essex. From the age of ten till twenty-seven years old most of his time was spent at Croydon School. The unhealthiness of the place, causing a most serious illness for himself, and frequent experience of illness and death among children and teachers, increased his natural sensitiveness, and fostered a tendency to periods

of gloom. Also the fact of his passing from the position of pupil to that of pupil teacher, when only fourteen years old, and having, even then, heavy out of school duty to perform, was a great strain on his constitution.

There were, however, many helpful influences, gratefully remembered throughout his life. Peter Bedford was a true friend in need, giving timely and practical help to the young teachers. It was striking how little acts of kindness from one friend and another were lovingly recalled after forty years, proving the truth of the hymn, "Kind words can never die," which he would often ask for at the Sunday evening hymn singing in his latter years.

A pleasant break in the Croydon career was made by a time at the Flounders Institute. In the family Bible, opposite Is. xli. 10, is pasted a slip of note paper. On it that text is written in Isaac Brown's handwriting, and underneath H. B. Smith has written: "When at Flounders in 1853, in a time of much discouragement, Isaac Brown, though I had not said anything to anyone about it, sent for me, and told me that as he was reading his Bible in the regular place, I was unexpectedly brought to mind with a strong impression that he must send for me and

commend this verse to my attention. He hoped he was not doing wrong." This was a guiding star through many storms and troubles.

In 1856, H. B. Smith married Eliza Ferris, and together they undertook the superintendence of Wigton school for a short time. The north country life was very new to both, but they carried away from it many pleasant reminiscences.

The next step was to open a boys' school at Weston-super-Mare, but H. B. Smith was not strong enough to continue this for long; and in the next undertaking he was, with regret, obliged to leave the chief part of the work to his wife and sister-in-law, who succeeded Emma Ravis and Caroline Smith, in a girls' school in 1872.

After this he led a by no means idle life. He was able to take a useful part in local work, in the Young Men's Christian Association, the British School, the School Board, etc., beside his work in connection with the school. The methodical ways learnt at Croydon, and his ready pen made his help valuable to many.

As a minister he travelled from time to time, and was perhaps specially helpful at Sidcot, where he often attended the week-day meeting.

He had much sympathy with the young, and was particularly interested in efforts to make religion attractive to them.

There were great contrasts in his character. At one time he was careful to wear the plainest of collarless coats, and to use only the "plain language"; but he afterwards saw that in this he had been mistaken. Hopefulness and despondency held sway by turns. At times the gloom was almost greater than he could bear; no doubt caused largely by ill-health, but even while under the cloud he would feel sure of God's goodness, and wonder at the way in which hitherto he had been helped along, and be full of humiliation at his own lack of trustfulness. Continuing in prayer he was enabled to keep most of his sorrow to himself, scarcely anyone besides his wife having any idea of what he passed through. When the clouds had parted, he would be full of thankfulness and of a sense of the love of God.

Often the cause of his sadness would have seemed to others very trifling; but when any real trouble and difficulty called for action he became a capable man, with wonderful self-control. He was very careful not to wound another by anything that he said. He could

not bear to cause pain. He welcomed the trend of thought expressed by Farrar, Tennyson, Maurice and Kingsley. His God must be a loving, compassionate and tender Father. It was this thought that chiefly characterised his ministry. Sinners reconciled to God in Jesus Christ, not God reconciled to them.

In later years he took great interest in the work of navvies and engineers. He planned several lectures in aid of the Navy Mission, and to interest people in the experiences of men whom, in their strenuous lives he looked upon as great heroes. These lectures he illustrated by large drawings of bridges, etc., the preparing of which was a source of much pleasure both to himself and his friends; and the lectures were much enjoyed by his audiences, often consisting of schoolboys.

In 1901 his wife died. Those who knew him intimately would have thought he could scarcely survive her loss, their union was so ideal, and she had seemed so indispensable to him in times of weakness. But with this great sorrow there came to him a deep sense of the tender love of God, and of communion of spirit with the departed, and though the feeling of loneliness was intense at times, the sense of companionship

remained, and a prevailing thought with him was one of wonder that he should have been blessed with such a treasure, when he was so unworthy of her.

His sympathies widened as he grew older, and he would enter keenly into the interests of those around. He recalled his study of geology, and took long rides in the donkey chair, largely for the pleasure of enlightening the driver, who had remarked on the fossils in the wall.

In the last year of his life he had a few happy times at the Adult School and Bible Class among the working men, whom he had known long before. His death was a great loss to several men who had always found him a ready listener to their accounts of what was passing in the world. He kept in touch with the theology of the day by reading regularly sermons of all denominations, and he rejoiced at their tendency, though not always in agreement with what he read.

In the end the long illness he had so much dreaded never came. Death took him, as it had taken his wife, without any warning. There was no sadness of farewell, only a feeling of great prostration which rather alarmed him; an afternoon walk which made him very weary,

a reviving sleep, a happy hour of intercourse with two friends, another rest, and then, when his daughter came to spend the usual quiet evening hour with him, she found that his spirit had passed away.

HILDA M. SMITH,	21	5	11mo.	1905
<i>Liverpool.</i>	Daughter of William J. and Annie L. Smith.			
JANE SMITH,	84	24	10mo.	1905
<i>Southport.</i>				
JAMES SOUTER,	81	20	10mo.	1905
<i>Sunderland.</i>				
MARTIN W. SOUTHALL,	13	4	5mo.	1906
<i>Birmingham.</i>	Son of Wilfrid F. and M. Isabel Southall.			
SOPHIA SOUTHALL,	70	31	12mo.	1904
<i>York.</i>				
ALFRED F. SPARKES,	41	20	1mo.	1906
<i>St. Austell.</i>				
CHARLES J. SPENCE,	57	8	10mo.	1905
<i>North Shields.</i>				
MARY A. STANSFIELD,	73	18	4mo.	1906
<i>Sunderland.</i>				
STEPHEN E. STAPLETON,	86	5	11mo.	1905
<i>York.</i>				



CHARLES J. STEEVENS,      70   18   10mo.   1905  
*Basingstoke.*

ELIZA M. STURGE,              63   24   11mo.   1905  
*Bewdley.*

Eliza Mary [Sturge, third daughter of Charles and Mary Darby Sturge, was born in Birmingham in 1842. When quite young the responsibility of her father's busy household devolved upon her. As head of the bright home where all were made welcome as friends, Eliza Sturge showed great and increasing interest in all subjects which touched on the higher education of women. Believing it to be right to do so, at a time when platform speaking by women was little understood, she courageously took an active part, and thus helped to open the way for the more naturally given women's work for women of the present generation.

Never in her busiest moments did she fail to give loving attention to the many little nephews and nieces to whom the brightly told children's stories she read them were a constant pleasure. Her keen delight in contributing to the well-being of others was a most forcible characteristic.

In 1877 Charles Sturge went to live at Bewdley, in Worcestershire, where, amidst the beautiful surroundings of river and forest, which she had known from a child, Eliza Sturge's active mind was ever devising happy interests for constant guests, and making bright holiday times for the children. As her father's health failed home responsibilities increased. Her pure strength of character, in its loving unselfishness, aided by the warm interest she took in all she came in contact with, seemed to come more and more fully from the Great Giver. Her constant companions and many friends felt in her bright helpfulness, that He had granted to her of His Spirit. At times she was troubled by what she spoke of as her want of conscious realisation of guiding Love, but we all felt her courageous heart was not idle, nor "unfruitful unto the knowledge of our Lord Jesus Christ."

After her father's death in 1888 she was, in some ways, more free to enter into the interests of the little town of Bewdley. As Honorary Secretary of the Institute she arranged successful lectures by guests invited to her home ; lectures from those who were in the forefront of work on Temperance, Peace, and the alleviation of suffering. Friends, who gladly came to her

aid, received from her, their pioneer sister, refreshment and help. She gave much time to thought and care for the children of Bewdley, who were very near her heart. The British School enjoyed her constant visits, and also the Band of Hope.

It was a liberal education to visit with her the cottage homes, where her tactful interest was fully appreciated, and her gifts in presiding over committees of working-men at the Bewdley Institute encouraged higher standpoints. Her presence in the little Meeting-house was greatly valued. When she was appointed a member of "The Meeting for Sufferings," her wide sympathies received a personal help and stimulus that those serving with her perhaps hardly realised; but those near her knew; those for whom her concise reports and helpful comments were greatly teaching.

Later she was appointed on the first Committee of Education for the county of Worcestershire. Her previous experience as a member of the first Birmingham School Board, peculiarly qualified her for this work, and everyone who knew her rejoiced that her capacities had such congenial employment. Nature Study for children appealed to her, which was no

surprise to the nephews and nieces, who will always remember long, happy tramps with their beloved aunt through the forest near Bewdley.

Throughout her short, painful illness, with her characteristic thought for others, Eliza Sturge was constantly arranging that books, flowers and fruit brought to her, should be shared with other sufferers. She passed away on the 24th of 11th month, 1905, at the house of her niece, Doctor Mary Darby Sturge.

Those who were with her felt her life here was one of loving service, very near to God.

JOHN SWANN,	58	13	12mo.	1905
<i>Bristol.</i>				
ALFRED H. SYDENHAM,	80	26	6mo.	1906
<i>Wanstead.</i>				
JOHN SYKES,	68	25	7mo.	1906
<i>Sheffield.</i>				
FRANCES TATTERSALL,	52	25	1mo.	1906
<i>Margate.</i> Wife of William H. Tattersall.				
CECIL E. TAYLOR,	2	3	5mo.	1906
<i>Stockton.</i> Son of Henry S. and Elizabeth E. Taylor.				
CHARLES TAYLOR,	45	6	10mo.	1905
<i>Sheffield.</i>				

SARAH TAYLOR,	73	26	8mo.	1905
<i>Blackpool.</i>	Widow of Jacob Taylor.			
WILLIAM G. TAYLOR,	75	20	7mo.	1906
<i>Plymouth.</i>				
MARY THOMAS,	84	22	12mo.	1905
<i>Hereford.</i>	Widow of Tom Thomas.			
ANN THOMPSON,	85	19	3mo.	1906
<i>Oldham.</i>	Widow of Jonah Thompson.			
JAMES THOMPSON,	81	22	7mo.	1906
<i>Long Sutton.</i>				
MARY THOMPSON,	66	13	4mo.	1906
<i>Urmston, Manchester.</i>				
MARY E. THOMPSON,	59	17	4mo.	1906
<i>Kilbarchan, Glasgow.</i>				
GEORGE S. THORP,	63	25	7mo.	1906
<i>York.</i>				
MARY J. TOYER,	39	5	10mo.	1905
<i>Luton.</i>	Wife of Henry Toyer.			
MARY J. TRETHEWY,	75	28	2mo.	1906
<i>Carthew, near St. Austell.</i>	Widow of Samuel Trethewy.			
MARY A. TURNBULL,	29	25	12mo.	1905
<i>Sunderland.</i>				
SARAH WAITE,	81	19	9mo.	1905
<i>Lancaster.</i>	Widow of Benjamin Waite.			

MARION WALKER,	39	30	12mo.	1905
<i>Hitchin.</i>				
THOMAS WALKER,	70	27	10mo.	1905
<i>Huddersfield.</i>				
FRANCIS WALLIS,	79	25	12mo.	1905
<i>Scarborough.</i>				
HANNAH WARD,	58	1	2mo.	1906
<i>Darlington.</i> Wife of John Ward.				
SARAH J. WARDELL,	52	26	11mo.	1905
<i>Tandragee.</i>				
LAURA M. WATKINS,	16	24	2mo.	1906
<i>Llandrindod Wells.</i> Daughter of Laura and the late R. B. Watkins.				
ANN WATSON,	76	9	7mo.	1906
<i>Norton, Stockton-on-Tees.</i> Wife of John W. Watson.				
SAMUEL WATSON,	49	11	12mo.	1905
<i>Eugene, Oregon, U.S.A.</i>				
SUSANNA WEBB,	89	20	5mo.	1906
<i>Terenure.</i> Widow of James Webb.				
ESTHER WEBSTER,	77	23	7mo.	1906
<i>Halifax.</i> Wife of Charles Webster.				
CATHERINE WELSH,	49	6	6mo.	1906
<i>Somerton.</i> An Elder.				
MARY A. WESTBURY,	58	1	4mo.	1906
<i>East Ham.</i> Wife of Arthur Westbury.				

AGNES WESTLAKE 69 23 8mo. 1906

*Fordingbridge.* Widow of Thomas Westlake.

Agnes Westlake was the tenth of the thirteen children of Josiah and Mary Ann Neave, but two of whom now survive. She was born at Fordingbridge on the 31st of Seventh Month, 1837, and continued to reside there throughout her life.

When quite young she began to take active interest in works of benevolence and philanthropy, being only seventeen years old when she became a collector for the Bible Society ; a service which she continued faithfully for more than fifty years, and for upwards of thirty years was Secretary to the local branch of the Society. For nearly forty years she entertained the "deputation" who came to address the Annual Meeting, at which time she made a practice of giving a "Bible Tea" at her home to those who were interested in the work.

In 1863 she was married to Thomas Westlake, and for twenty-eight years she shared with him in the many good works and kindly deeds which he loved to do for the betterment of his fellow townspeople. Amongst these was the establishment in 1867 of an Adult Sunday School, which was successfully carried on for

sixteen years ; also the holding of periodical evangelistic missions, for which and other good purposes, T. Westlake, in 1879 built the " Victoria Rooms."

Agnes Westlake was ever ready to help the poor and needy, ministering to their needs both temporal and spiritual. She visited them in their homes, in the workhouse and in the Nursing Home, and her evenings were often devoted, Dorcas like, to the making of " coats and garments " for them. Many a poor body will sorely miss her kindly visits and help now that she is no longer among them.

She was a life-long total abstainer, and there were few causes in which she took a deeper interest than in that of Temperance. Evangelical Mission work at home and abroad had her near sympathy. She was a lover of hospitality, welcoming all sorts of good people to her house, whether they were ministers, missionaries or evangelists, and the beautiful grounds of her home were often thrown open for the holding of Sunday School fetes and other similar gatherings. In this way she sought during the fourteen years of her widowhood to carry out the wishes of her departed husband, and faithfully to serve the Lord whom she loved.



A. Westlake was of a retiring spirit, but she did not neglect the responsibilities of citizenship, and was deeply interested in all that concerns the social welfare of her country and fellow townspeople. Her political attitude was decidedly Liberal, but was not that of a party politician merely, but was the result of sincere conviction.

For more than a year she had been in failing health, and at length found it needful to consult a medical man. Though suffering from a distressing malady, with much consequent weakness and suffering, she bore up patiently and bravely, until compelled to take to her bed, but a few days before the end. All through her illness she rested in the redeeming love of her Saviour, and even at times of severe suffering was kept in perfect peace.

Her remains were interred in the ground adjoining the Meeting-house, which was built by her father, where she had joined in the quiet Friends' worship throughout her life, and amongst the friends and neighbours whom she has left behind "she, being dead, yet speaketh."

RACHEL WHEATLEY,            75    7   10mo. 1905  
*Scholes.*    Widow of Thomas Wheatley,

ANN WHEELER,	72	18	2mo.	1906
<i>Darlington.</i> Wife of Alexander Wheeler.				
MARY J. WHITE,	74	4	2mo.	1906
<i>Tandragee.</i> Wife of Thomas H. White.				
MARY R. WHITE,	57	26	6mo.	1906
<i>Waterford.</i>				
ANN WHITELEY,	86	1	10mo.	1905
<i>Bessbrook.</i> Widow of Joseph Whiteley.				
RACHEL WIGHAM,	61	3	1mo.	1906
<i>Carlisle.</i>				
SUSANNA WILKINSON,	51	8	7mo.	1906
<i>Crumpsall, Manchester.</i>				
MARIA WILLETT,	80	19	3mo.	1906
<i>Watford.</i> Widow of Joseph Willett, of Cheltenham.				
MARGARET A. WILLIAMS,	70	19	3mo.	1906
<i>Dublin.</i>				
SARAH A. WILLIAMS,	75	24	5mo.	1906
<i>Edenderry.</i>				
WILLIAM R. WILLIAMSON,	2	6	3mo.	1906
<i>Waverton, near Wigton.</i> Son of William H. and Mary E. Williamson.				
ANNA G. WILLS,	40	22	7mo.	1906
<i>Kensington.</i> Wife of Edward G. Wills.				
CHRISTOPHER W. W. WILSON				
<i>Darlington.</i>	33	11	4mo.	1906

JOHN WINN,	80	8	2mo.	1906
<i>Grayrigg.</i>				
ALICE WINWARD,	74	23	5mo.	1906
<i>Middlesbrough.</i> Widow of William Winward.				
ALFRED WOLSTENHOLME,	68	6	9mo.	1906
<i>Sheffield.</i>				
MARY A. WOOD,	60	21	6mo.	1906
<i>Shepley.</i>				
ADAM WOODS,	90	18	1mo.	1906
<i>Dundrum.</i> An Elder.				
JANE WOODS,	69	29	1mo.	1906
<i>Egremont.</i> Wife of William Woods.				
CHARLES H. WORMALL,	58	11	3mo.	1906
<i>Ilfracombe.</i>				
FRANCES P. WORTHY,	81	23	8mo.	1906
<i>Stamford Hill.</i>				
ANNA M. WRIGHT,	73	23	10mo.	1905
<i>Croydon.</i>				
CHARLOTTE R. Wright	75	19	12mo.	1905
<i>Croydon.</i>				

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*Infants whose names are not inserted.*

	Boys.	Girls.
Under three months	4	3
From three to six months	0	0
From six to nine months	2	1
From nine to twelve months	2	1

## APPENDIX.

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### MORRIS ASHBY.

Morris Ashby was born at Staines in 1847, being the eldest son of Morris and Rebecca Ashby. When eight years old he was sent to Hitchin, and moved with the School from there to Grove House at Tottenham, where he remained until eighteen years of age, having previously matriculated at the London University.

In his school days he took an active part in the games, being captain of the cricket eleven. On finishing his studies he much enjoyed a tour in Switzerland with his schoolmaster, Arthur Abbott, a member of the Alpine Club, and by him was initiated into his first experiences of mountain climbing, which laid the foundation of his love for this country, and which remained with him through life. Two years of office-work in London followed his school-days, while

he still lived at home. He retained his love of athletics, and filled up some of his spare time with rowing and shooting.

Having given up the opportunity, as eldest son, of taking a position in his father's business as brewer, on conscientious grounds, he next entered upon the life of a London merchant, and soon showed a great capacity as a business man ; he was possessed of keen foresight, remarkable concentration of mind, and clear judgment. By strict integrity he showed his loyalty to his Divine Master, and also by his thoughtful care of those who worked with and for him ; he made himself acquainted with the family circumstances of his employees, and had their entire confidence, so that he was able often to assist them in times of need.

When twenty-one years of age Morris Ashby married Harriet Mary Hooper, daughter of Charles and Harriet Hooper. Three sons and one daughter survive him. Their first happy home was at Staines, where they lived for ten years.

During this period, and, indeed, throughout Morris Ashby's business life, and interwoven with it, many a practical and self-denying effort testified to his love for Christ, and desire to win

souls for him ; one of the first of these was assisting regularly in a night school for boys, carried on by his elder sister at Staines ; and, later on, he took the place of superintendent of a Sunday school for some years, and found much interest and pleasure in the work ; he was also connected with a little mission for holding gospel meetings in villages in the neighbourhood of Staines, and he took his turn in conducting and speaking at many of them. In this way his Sundays were much occupied ; and he was, at the time, doing a full week's business, going early by train to London each day, and returning late. This outside Sunday work was in no way carried on to the neglect of home duties.

In a letter to his wife, a message for his little son of eight years will show how he helped and encouraged his own dear children, and his yearning desire for their highest good : “ Tell dear—that, although I am not with him, to-morrow morning (Sunday) we must both ask to be helped through the week, and tell him from me, that he cannot have a happy week if he goes through it by himself.” In this simple way, a bond of love and friendship between father and son was closely cemented, never to be broken, and his sweet lessons to all his children of faith and trust

in God for everyday life are a part of their richest heritage.

In 1879, when he was thirty-two, Morris Ashby's father died (his mother having died two years previously), and he not only felt the loss of a good and wise counsellor, but a heavy weight of responsibility and care suddenly devolved upon him, he being the eldest brother of a family of seven. His health, which had never been very robust, gave way under this strain, and it was only by the help of repeated short changes away from home, that he could meet the new claims of business ; his wife was also out of health, and at this time he wrote to her : " Health after all is but an earthly treasure, as such to be much prized, and as all God's gifts to be received as a blessing ; but the treasures that are in Him are more than compensation for the loss of any earthly treasure. . . . " We can rejoice in the way that He has led us, the care and trouble that has brought us low, has in His love taken us up higher."

In the earlier part of 1880, Morris Ashby, with a congenial party of six others, including his younger sister, took a journey to Egypt and Palestine, coming back through Greece ; this journey was undertaken, not only for the

benefit of fresh scenes and surroundings, but also with a deep sense of the privilege of a visit to the Holy Land, and a desire for a truer and more spiritual apprehension of the truths of the Bible ; this object was felt to be realised, and the influence of this wonderfully interesting and instructive time lasted with him through life. As an outcome of this journey, he took much pleasure in giving simple and interesting Bible lectures, and illustrating them with a beautiful and complete collection of lantern views ; in these lectures he found many an opportunity to give the Gospel message faithfully and fully ; sometimes these were given to the Young Men's or Women's Christian Association, at different places, or at other meetings and school treats ; and later on in his life, he gave a series of them weekly or fortnightly, during many winters, to his own servants, the men bringing their wives with them, and all (including his own family) enjoying these happy evenings, which were brought to a close with a hymn and a few words of prayer.

On moving from Staines to Englefield Green, in the latter part of the year 1880, Morris Ashby found work in a new direction ; becoming interested in some of the people of the village



near his house, he commenced a little cottage meeting with them, which he held one night in the week for a long time, and which, though the number of attenders was small, was evidently appreciated, and was, we believe, a means of blessing to some ; and that he had gained the love and esteem of these poor neighbours, was shown by the presentation to him of a very nice Bible as their united thankoffering.

At Englefield Green, he also was the means of holding two tent missions at different times, in a large tent he had bought for the purpose, securing an earnest evangelist, and carrying out all the arrangements for this himself, and being encouraged with large gatherings of people to the meetings.

As years passed on, it became necessary for him, on account of poor health, to curtail the time given to business, and as the journey to London became less frequent, and for other reasons, the family moved again in 1888 ; this time to Bassett, near Southampton, which was their home for the rest of his life. During this move he wrote to his wife : “ My heart goes up to our Heavenly Father that the new chapter may be a bright one ; bright in the best way to us both, wherever his path may lead us.”

The new path led him into fresh work in social, religious and philanthropic circles ; he took up many posts of usefulness, various treasurerships, etc., among Christian associations, and he filled many offices in the Society of Friends, to the principles of which he was devotedly attached. The work of the British and Foreign Bible Society was very dear to his heart, and felt by him to be of deep importance, and the Young Men's and Young Women's Christian Associations, Sunday School, and other benevolent institutions, had his warm interest, practical help and support.

In the summer time he much enjoyed entertaining garden parties at his home for various missions, and also the men and wives of the Southampton business, when, after their meal in the tent, he would give them a few words of welcome from himself and his wife, and also of loving exhortation, generally bringing in the simple way of salvation, and leading their thoughts from the surroundings here to the life beyond. These employees were much affected on hearing of his death ; they felt that in him they had lost a true friend.

The same genuine sorrow was shown by his servants one and all ; one man saying, when

overcome with grief,—“Twenty-six years I have served him and never an angry word!” and another, “We all say we shall never have such a master again.” A maid said how much she had valued, and should miss, his daily morning prayers and Bible reading.

In his own family, and in his large family circle, his life was marked by entire unselfishness; it was his delight to serve those dear to him, and to promote their happiness in any way he could; but his thought for others reached far beyond this; no appeal for either personal or pecuniary help was lightly put aside, and it was a real joy to him to be of service to any person or to any good cause. A very prominent characteristic of his was that of promptitude; he always did the day's work in the day, and attended to any matter that came before him, or letters, at once, often giving up his leisure to do so. He always occupied his time, even the minutes, and in this way he was a great reader, and would often share fresh thoughts and extracts from this source with his family.

This brief sketch of Morris Ashby's life would be incomplete without some mention of the many holidays he spent abroad, and chiefly in Switzerland; the journeys of his

youth, before alluded to, had awakened in him an intense love and interest in the natural wonders of that beautiful land, which he so enjoyed to visit. It was a great pleasure to him to take his eldest son for a tour there on his leaving school, and some years after, owing to the difference in age, his daughter and other sons in turn ; and in later life these visits were more frequent, and repeated year after year with his wife and children, and other friends. He was a true lover of scenery in all of which he saw God's handiwork, and which drew forth his admiration and praise, as these lines of his, "Evening on the Riffel " will show :

“ 'Mid Alpine heights there reigns a solitude  
Profound and still. O'er the vast glacier seas,  
Whose frozen crested waves are intercleft  
With lines of azure blue, and from whose shores  
Arise the lofty peaks, whose rocky sides  
Are mantled in eternal snows ; there broods  
A deathlike silence, only broken by  
The murm'ring sound of trickling streams, which,  
loosed  
By summer's suns from winter's icy grasp,  
Hasten in boisterous merriment to keep  
A new-found freedom in the vale beneath ;  
Or by the distant fall of cornices  
Of ice, o'erhanging rocky crags, which as  
They onward leap in volume grow, and form

The thundering avalanche. No human sound  
Breaks on the listening ear ; if voice there be,  
'Tis Nature's voice alone is heard, or His  
Who speaks in silence to the soul. For o'er  
These frozen seas and heights so desolate,  
The puny seldom-trodden track of man  
Is but as nothing ; greater far the vast  
And measureless expanse where never comes  
His desecrating foot, and nought is touched,  
Save by the finger of Omnipotence.  
And as the setting sun, its course fulfilled,  
Is hastening towards the portals of the west,  
Even a still greater calm spreads over all,—  
The deepening cold, the tiny rivulets  
Has hushed to sleep, and bade the avalanche  
Await the coming of another day,  
And solitude and silence reign supreme,  
Just as the falling year puts on a robe  
Of beauty and of tinted loveliness,  
Before it enters on its winter's rest ;  
So, 'mid a scene surpassing beautiful,  
The Alpine day is ushered into night.  
The silver mist that through the day has clung  
Around Mont Cervin's isolated crag,  
Or wreathed its snowy summit, gently floats  
Away, and now no longer silver, but  
A burnished gold, in ever changing form  
Is upward borne by the soft evening breeze,  
Until it melts away in purer airs  
Above. The higher clouds, some flushed, and  
some

Empurpled by the sun's departing rays,  
Are wafted slowly o'er the evening sky,  
And, far beneath, the vales are wrapped in  
gloom ;

And as it rises up their grassy sides,  
And spreads its mantle o'er the lower earth  
There creeps upon the everlasting snows  
A light serenely soft and beautiful,  
Now pale, then changing to a rosy pink,  
A mantling blush, each moment more intense  
Until the range from end to end is bathed  
In one vast flood of roseate loveliness.  
And as the sun sinks lower in the West,  
Casting dark shade from intervening hills,  
The veil of beauty lifts, and, gently drawn  
Away as by an unseen hand, slowly  
It fades from off the lowest snow-clad peak.  
Then each in turn puts off its crimson robe,  
Until Mont Rosa, loftier than the rest,  
Remains in solitary grandeur more  
Complete, and by the evening sun is touched  
The last. And now, amid a grey, cold light,  
The constellations hang their tiny lamps  
In the dark canopy above, and wait  
The coming of the Queen of Night to shed  
Her lesser light of silver lustre o'er  
The scene.

The soul enraptured, face to face  
With glories such as those, that shadow forth  
The greater glory of the One Who made  
Them all, Who was before the mountains were

Brought forth, or ever He had formed the world,  
In lowly adoration offers up  
A sacrifice at eventide of praise  
To God.”

The last tour which was in the summer of 1906, ended at Vevey on the Lake of Geneva. During these tours he always made a point of keeping and enjoying the Sunday as much as possible in the home fashion—not always easy to do in hotel life. He would, whenever possible, attend some place of worship in the morning, even if not altogether congenial, and of an evening the travelling party would nearly always gather together in their own room for Bible and other reading and prayer; and so it had been almost throughout this journey, and on that last Sunday spent at Vevey. The surroundings of the place were very beautiful; the outlook from the fine hotel was an uninterrupted view across the blue waters to the picturesque mountains on the other side; a lovely terrace fronted the hotel, bright with the gorgeous colouring of flowers of different climes, and partly canopied with large plane trees; it was on this terrace that the party spent their last evening together, enjoying the soft, balmy air after the heat of the day; here the evening meal

was taken, and as the daylight faded, they watched the moon's radiant pathway on the waters of the lake ; it was from this scene of loveliness, when in the morning bathed in golden sunshine, that the dearly loved husband and father was taken to the fairer scenes of the home above. In a beautiful drive he took with his wife on that last afternoon, the road led to a considerable elevation above the lake, and at one point their eyes had rested long and lovingly on the snowy summit of Mont Blanc, with the evening sunlight resting upon it ; how little did they think that before another sunset, his eyes should " behold the King in His beauty," and that he should know the fulfilment of one of his very favourite hymns, " Oh to be over yonder, . . . . In the presence of the King ! "

The call came suddenly at the end of five hours of very severe suffering ; towards the close, and when in great pain, he said to his wife, " It's all right, dear " ; this had been so often the expression of his feelings in the varied circumstances of life, that it was all that was needed now ; his own sweet words in a letter to his wife embody the same faith. " Whatever His will may be, will be the best ; He can make no mistakes and will undertake for those who trust



Him," and a few lines written by him many years ago shall close this short and imperfect account—the prayer in them God has answered.

“ Lord, let me enter every path of duty  
With patient lowliness,  
And thus show forth some traces of Thy  
beauty,  
And of Thy holiness.

Through this world's darkness and its sin and  
sighing,  
May my light brightly shine ;  
By all my actions daily testifying  
That I am wholly Thine.

Already, Lord, some glimpses of the dawning  
Shed light upon my way,  
And soon, Thy coming, Lord, will bring the  
morning  
Of everlasting day.”













